

Conflict
and Victory

Conflict and Victory


BY WILLIAM S. COCHRANE
Member of the Minnesota Conference

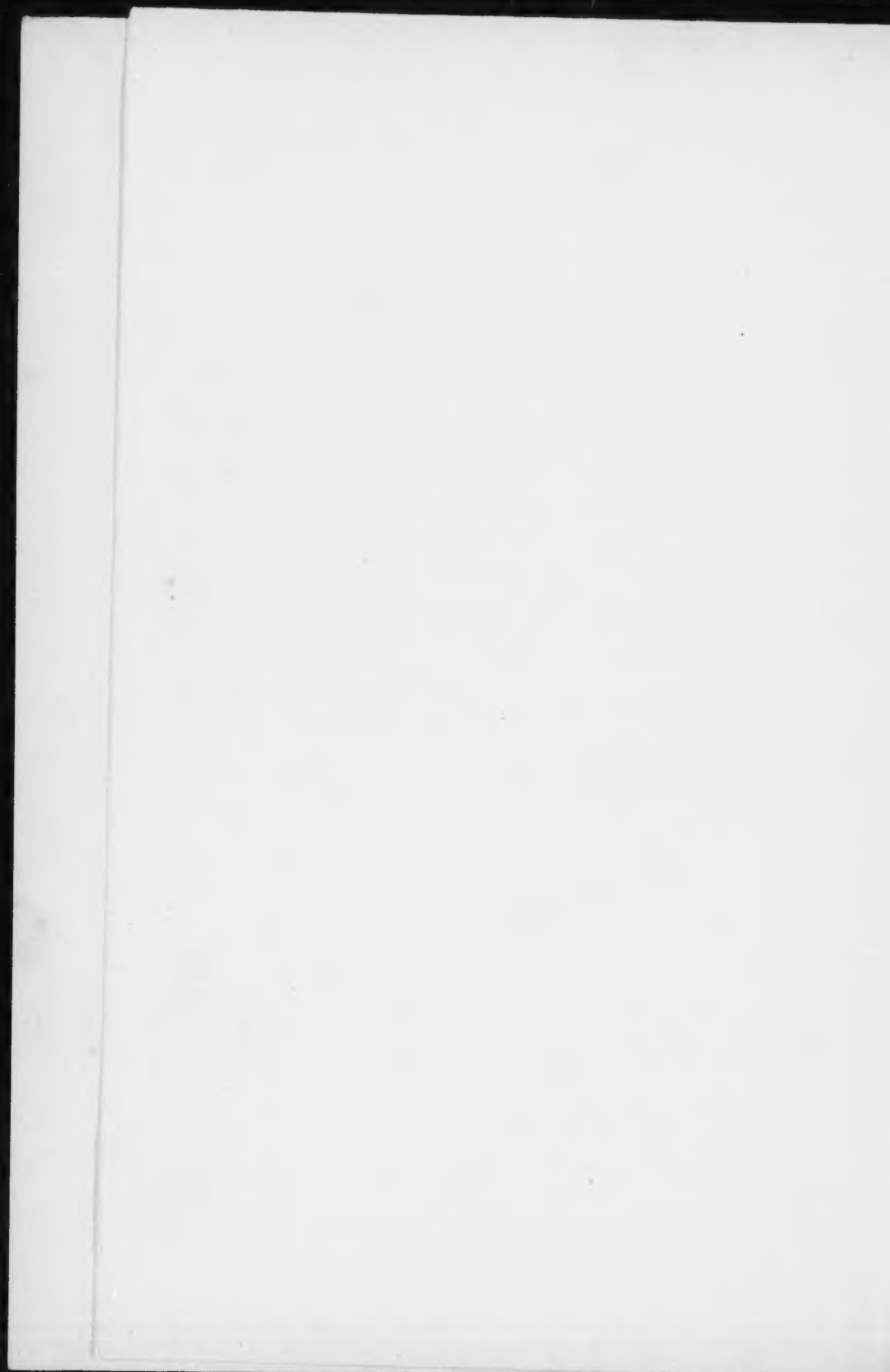
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INTRODUCTION BY REV. E. R. LATHROP AND AN
APPRECIATION BY REV. H. C. JENNINGS. ❀ ❀ ❀ ❀

“ IF YOU could visit a man, who, for seven lean years, had lain on an invalid's bed—scarcely able to move and able only to distinguish night from day; if you could hear from him the story of how, in the flush of a successful Christian ministry, he felt disease slowly, slowly, insidiously creeping on him, stiffening a joint here, a muscle there, combated by medical science, yet gaining always,—if you could visit this man and find instead of a morbid invalid an optimistic *man*, alert intellectually, talking cheerfully of the value of *altruistic* thinking, firm in his faith in the average man, keenly interested in and commenting acutely on world movements, and consecrated to God as few men are, wouldn't you consider it a rare visit and much worth while? Come. Here is William S. Cochrane's book and his life story as we have outlined it. Read it, this human document, and ponder over it, wonderfully. ❀ ❀ ❀ ❀



CONFLICT AND VICTORY.



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By

WILLIAM S. COCHRANE

"Overcome evil with good."



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TO THE READER.



THE writer is indebted for assistance to many literary people whose thoughts have oft refreshed him. He would gladly make acknowledgment if possible, but, having disposed of his library years ago, and being too weak for study, quoting almost entirely from memory, is unable to do more than to ask those who recognize their own literary thought to accept his thanks.

WILLIAM S. COCHRANE.

Ridgetown, Ont.

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INTRODUCTION.



THE readers of this book, of whom I hope there may be many, will not be able to appreciate its real value without knowing something of the man, and of the conditions under which he wrote it.

The Rev. William S. Cochrane has been an honored and faithful member of the Minnesota Annual Conference of the Methodist Episcopal Church since 1888. In 1900 he passed to the roll of veterans on account of disability rather than age.

His twelve years of effective service were characterized by careful and conscientious work, and in every place he measured up to its demands. He was an all-round Methodist preacher, and gave

himself entirely to his work. He is a man of clean hands and a pure heart.

As a pastor he was faithful to his duties, and as a preacher he was far above the average. His sermons were prepared with great care, usually written in full, and were delivered in an easy, graceful, and effective manner. His diction was elegant, his exegesis sound, while it was always his own; his illustrations were appropriate, and he was easily followed.

For three years before he was superannuated he battled hopefully and heroically with disease, still continuing his work, until it became clear to him, as it had been to his friends for some time, that there was no hope of recovery without entire rest from labor.

His disease, which has finally been pronounced rheumatoid arthritis, progressed slowly, insidiously, but constantly, until nearly every joint in his body became rigid and he was helpless. Five years ago his

eyesight began to fail, and again, slowly but surely, this trouble progressed, until our brother had passed into the twilight and then into the dark—he is now blind.

Truly he could say, with Job: “Have pity upon me, have pity upon me, O ye, my friends; for the hand of God hath touched me.”

During all these years of retirement and disability he has continued cheerful, and has never murmured at his hard lot.

He retains all his old-time interest in the affairs of this world, both in Church and State, takes a lively interest in his old Conference and his old comrades, and enjoys the visits and letters of friends to the full limit.

During the past four years he has resided at London, Ontario, until this spring he removed to Ridgetown, Ontario.

Those who have visited him testify to his remarkable patience and cheerfulness, his Christian experience and life, and say

that a visit to his room is a means of grace—he gives quite as much, even more, than he receives from the visitor.

From this darkened chamber of helplessness he sends out this little book—written at the request of friends—hoping it may do some good in the world from which he is shut out.

It breathes a divine fragrance to all who remember the circumstances under which it was written. Having read a large part of the manuscript, I wonder at the freshness and vigor of his thought, the marvelous retentiveness of his memory, and, through constant correspondence with him during all these years of his invalidism, I glorify God on his behalf who has enabled him to triumph and to glory even in tribulation.

I am sure I shall be pardoned if I say a word of the faithful, devoted woman, who, during all these years, has borne a double burden in caring for her suffering

husband. She has been to him hands and feet and eyes, nurse and amanuensis—faithful, true, constant. She has grown old, not with years, but with double care and anxiety, as truly a martyr as any who faced the wild beasts in the Colosseum in the early years of our era. The heroes and heroines are not dead, thank the Lord, and if the Son of man should come now He would find faith in the earth.

When you read this book, think of him who wrote it shut in from commerce with the outer world and who can never see the light of the sun, the blush of the rose, or the face of wife, child, or friend, until he sees in the light of that world where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

E. R. LATHROP.

Hastings, Minn.



AN APPRECIATION.



THE Introduction to this little volume has been written by the Rev. Ezra R. Lathrop, A. M., an honored superannuate of the Minnesota Conference, who looks back on the past and forward to the sun-rising from the summit of fifty years of effective Christian ministry. His heart is as young as ever, and his sympathy with all men grows with his years. He has written out of his heart of the author of this book, and the greater part of the story he has left untold. It is in my heart to set down here a few words of further appreciation of one of the noblest and most strangely tried souls I have known. And

I do it because trust has won such a victory, and because the story should be told that those who need it may be comforted.

Nearly a score of years ago there came into the membership of the Minnesota Conference of the Methodist Episcopal Church a young man of medium height, erect, alert, a gentleman—whose speaking eye and pleasant smile brought him at once into the fellowship of the best minds in that body. His well-trained mind and his previous business life made him at once the careful student and the wise manager of the Churches he served. We took William S. Cochrane into full membership in our hearts long before his Conference probation was ended.

His progress was steadily upward in the confidence of his brethren and in the regard of the Churches. When his sky held no cloud and his future seemed to hold many years of effective service, his disease began its work. This was in the autumn

of 1896. He continued his work and, with one leg in a plaster cast, got out and distributed the Annual Minutes of his Conference, of which he was the secretary. He was then in an important Church, and between that and Asbury Hospital, in Minneapolis, the year was passed, varied by a trip to Hot Springs, Ark. He took a lighter work in 1897—coming to crutches, meantime—and preached until he could stand in the pulpit no longer. By this time the disease had progressed so far that he could not hold in his arms the last infant he baptized. Thus it went on: another winter at Hot Springs, and the next in a private hospital in Toronto, which he left in February, 1900, pronounced an incurable. What this sentence meant to this earnest, consecrated man we will never know. Since that time, for more than seven years he has never been able to be dressed, except in a loose dressing gown, and he has not been able to lie in any position but

on his back in all these years. In the winter of 1900, while taking the hot cylinder treatment in Toronto, he noticed that his back, hips, neck, and knees were beginning to stiffen. For about a year after he could sit propped in a chair an hour or two each day. It required two, and part of the time three, to lift him from his cot to a chair. During all this time his sufferings were intense. The stiffening of the joints progressed until there is scarcely any action possible, except in the arms and feet. He can bend his arms a little at the elbows, and can move his shoulders in a slight degree. He has not been able to get his hands to his head for five years. His left hand is not deformed and he can use the fingers; but the right hand is pulled out at the wrist joint, and any attempt at movement causes great pain. For five years he has not been able to feed himself.

Then dimness of vision came, and while

he can distinguish daylight from dark, it is four years since he lost the ability to distinguish any objects, and the darkness is increasing all the time. This loss of sight is one result of his disease.

While he could see the time passed more quickly. He was interested in everything about him. He noted the habits of the birds, the squirrels, and domestic animals. He watched the rain and snow and clouds. The changing foliage, the waving grain, the farmers in the fields—all gave him interest and pleasure.

And all this time his mind has been as clear and strong as in the days of his health. With almost utter helplessness upon him he joins in the family conversation and listens to the reading of the daily and religious papers. In hours when he is alone he outlines sermons, plans for some shut-in like himself, and contributes to the common fund of cheerfulness. A letter from his pastor tells us that he

does more for his callers than they do for him. He never sends his friends a doleful message, but is an optimist through and through. And this man, whose plan of life was changed by a power not his own, who was turned from a life of increasing effectiveness in the wide field of service into a quiet room to suffer, where the windows of the world about him have darkened into night, lives on, loves on, hopes on, because he has the victory of faith and has found the grace of God sufficient for all his need. We thank God for his example now, which is mightier than any sermon he ever preached. He knows that his disease is incurable, and he knows not when he shall be summoned to eternal life and light, but his victory is already won, and all the rest is a small matter.

I have written so much because I want you to read this book as if you could see him in his sick chamber, as if you could hear his message in the same cheerful

tones which were his when we used to hear him speak.

There is a gracious, patient woman who has ministered at his bedside through all these years. She is just the same now as at the beginning, for love does not fail. Other things fail: other things pass away: but not love. Thank God!

One further word. I am hoping that this little book will have a wide sale. It is unique and worthy, and it will help far beyond its cost. And each book sold will add its mite to the comfort of that little home in Ontario where lies one of God's chosen, who watches and waits for the morning.

H. C. JENNINGS.

Cincinnati.



CONFLICT AND VICTORY.



PART I.



CHAPTER I.
EXPERIENCE AND TESTIMONY.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee."

"My grace is sufficient for thee."

EXPERIENCE AND TESTIMONY.

IN writing this and the following chapter, my only purpose is to give encouragement to tried and trusting believers, and add my testimony to the keeping power of the Christian religion. I have been greatly helped by reading the accounts of other sufferers who found in the Christian religion an all-sufficient support, and this may be my opportunity to pass the blessing on. If I can in this way reach and comfort some one, as I have been reached and comforted, then I shall be satisfied.

Brought up on a farm, educated at the public school and Collegiate Institute, and given a fine training in the hardware business, I entered the ministry with a fair knowledge of men and things. I knew something of the strenuous nature of mod-

ern business and professional life, and this gave my ministry a decidedly practical turn. It was ever my aim to preach a gospel of applied Christianity. That I had ambitions and aimed to rank well among my brethren, I am frank to acknowledge. Had I pursued my ideal less earnestly, it might have been better physically with me to-day, but having had uninterrupted good health for over twenty years, I had come to regard myself as able to endure almost any amount of exposure, pastoral work, and hard study. During a pastorate of fourteen years three short vacations are all that I can record.

The folly of such a course is wonderfully apparent to me now. In this particular I think our Church for the past twenty-five years has pursued a policy that has been destructive of valuable energy. Her Preachers' Meetings, Ministerial Institutes, and Clerical Clubs have been given over altogether too much to the discussion

of ministerial work. She has been emphasizing sound preaching, pastoral work, methods of study, evangelization, and applied Christianity, until the conscientious pastor has returned to his charge rebuked for the smallness of his results and goaded to a determination to bring up his charge to what other people think it ought to be. I believe there are hundreds of preachers who are working beyond their strength, and are, year in and year out, on the ragged edge of physical endurance through pursuing just such an insane policy as that which has brought me into my present condition.

Not that I would undervalue good preaching, wise methods, and earnest endeavor, but I would make the work of the ministry to conserve rather than deplete valuable energy, nervous force, and good health. Only once do I remember of having listened to a common-sense paper on the important subject of ministerial health

and its relation to success in the ministry, and that was when Dr. H. C. Jennings, then of Red Wing, Minnesota, read his paper, entitled, "A New Puritanism," before the Preachers' Meeting in St. Paul, and the unfortunate thing about it was that it was not half appreciated. I plead for a month's vacation at least each year for every minister of the Gospel. Give him an opportunity to get out from under the burden and indulge in restful relaxation. It is the conscientious, faithful preachers who will be most benefited by such an outing and who will make the most valuable returns for vacation investments.

As a minister of the Gospel, I tried to be faithful in my pastoral labors, especially to the unfortunate and the shut-in. My work among the latter class was most beneficial to me, for I saw, as I could not otherwise see, the value of our holy religion where the testing strain of life is the severest. So impressed was I with this

fact that it became a part of my stock in trade to declare that the Christian can be happy and rejoice under the most distressing circumstances. I had seen it, and I believed it, but I little knew then that I would be called upon to illustrate my own positions in my own life.

As I look back now I feel that my purpose was pure in doing what I could to merit promotion and enlarge my field of usefulness, but the lack of wisdom lay in my methods of procedure. I failed to give myself fair play, and as a result, nervous prostration set in. In this weakened condition I became an easy prey to rheumatoid arthritis which, up to the present, has defied all medical treatment.

My first trial came to me when I was pastor of an influential Church and secretary of my Conference. The apprehension that progressive ministerial work must cease, temporarily at least, filled me with distressing forebodings. It overtook me

when I felt that my family especially needed me, and taken in connection with the thought that I must relinquish my chosen work seemed almost unendurable. I shall never forget the sadness of my feelings at the last Annual Conference I was privileged to attend. The resigning of the Conference secretaryship was in itself enough to discourage the most sanguine of men, but when I asked for lighter work and was met by a feeling of distrust of my physical ability to care for it on the part of those who had the good of the work at heart, my previous apprehensions seemed suddenly to become realized, and the distress of the hour was severe beyond measure. Only those who have passed through such an ordeal can appreciate in any due measure the severity of the trial. The religion of Jesus Christ is the only thing that can steady, cheer, and sustain in such an hour.

The packing up, moving, and settling

which the taking of lighter work necessitated, made a serious inroad upon my vital energy. This was followed by a painful year, relieved, so far as human effort could minister, by the earnest sympathy and hearty co-operation of a loyal people, who asked of me the direction of the forces and only such service as my strength would permit me to render. They came so near to me in their willingness to relieve me of any service which they could perform that I have ever since borne them in a loving remembrance. Even the little boys and girls vied with each other in rendering some service which assured me of the genuine sympathy of the home and that my affliction was properly talked over when I was not present. Although that year's cloud was heavy, it had its silver lining, and when the year closed it was found to be one of progress with a very marked change of sentiment to that which characterized its opening. I verily believe

that my affliction was a benediction to that Church. I was fortunate in following a pastor who, although not needing it himself, having his own home, took the precaution and had built and paid for under his own supervision a well-arranged parsonage, so that my last year in the ministry was made much more comfortable by his thoughtful consideration.

The closing of the year brought its sadness and trial, for it meant the breaking up of our home and the sending away of the older child, a mere girl needing a mother's oversight, to the home of a friend, that she might continue her education. The storing of the household goods and preparations for a journey to a health resort, taken in connection with the disappointment caused by the failure of the lighter work to do for us what we had anticipated, and the stubborn progress of the disease, made real to us in a marked manner the Biblical statement, "Hope de-

ferred maketh the heart sick." It made a "via dolorosa" of what under other circumstances would have been a very delightful trip.

Anxious to do what I could to regain my health, I determined to spend the winter in Hot Springs, Ark., and try what a warm climate and the hot baths would do to relieve my trouble. I was doomed to further disappointment, for my condition steadily grew worse instead of yielding to treatment. When I went to Hot Springs I could manage to get around with a crutch and a cane, but when I left, eight months later, although I had given the baths a fair trial, I had either to be wheeled in a chair, or carried. We accepted an invitation to the old home for the summer, hoping that a summer on the farm might have a restorative effect, and once again I was disappointed.

Up to this time I had not given up the hope of a recovery, and as drowning

people catch at straws, I laid hold upon another hope. A Methodist preacher informed me that his wife had been cured of the same trouble that afflicted me by a specialist in Toronto, in whose private hospital rheumatism was made a specialty. I went and took the hot cylinder treatment for four months, returning at the expiration of that time pronounced by the physician in charge an incurable. That was seven years ago, since which time I have never been dressed. I have only been able to sit up for a limited time, and for the last five years have lain on my back, only sitting up while my cot was being made. At present, half an hour every other day is my limit.

I thought I had reached my heaviest trial when I realized what it meant to be an incurable. I can not describe the feeling, the strange sinking at the heart which came upon me when I realized that for the

rest of the journey I should belong to the ranks of the totally disabled, and be to those whom I loved most and who most reciprocated my love a burden and a care.

Once more I was mistaken, for a deeper sorrow and a heavier affliction awaited me in the darkening of the world and the fading of those faces, the light of whose countenances meant so much to me.

If my ideal had been less exalted, my hopes less sanguine, and my prospect of success less promising, I might not have suffered such mental agony, such soul torture, in being reduced to my present condition.

As I look back over it all now, I can not realize what I know I have passed through; but of one thing I can confidently affirm, and that is, that the declaration of my earlier ministry regarding the sustaining power of the Gospel of Christ holds good. If it had not been for this, I never

could have come through it as I have. I have put some of God's promises to the test and have found them verifiable. Yea and amen to him that believeth.

"The tears we shed are not in vain;
Nor worthless is the heavy strife;
For, like the bruised seed of grain,
They rise to renovated life.
It is through tears our spirits grow;
'Tis in the tempest souls expand;
They simply teach us how to go
To Him who leads us by the hand.
Let's welcome, then, the stormy blast;
Let's welcome, then, the ocean's roar;
They only drive more sure and fast
Our trembling bark to heaven's bright
shore."

That a great opportunity has been given to me to demonstrate the worth of our holy religion I can now see clearly, but I can see just as clearly that I have not measured up to the greatness of the opportunity. May the next man who follows in my wake do much better. He can do

better, vastly better, if he will start in with the knowledge and purpose which I now have.

There are some lessons which we may learn in the furnace of affliction that we can not learn elsewhere, but these I must leave for another chapter.

CHAPTER II.

LESSONS.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist own
His judgments, too, are right.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

LESSONS.

I BELIEVE that a Being of infinite, active love controls the universe. I have no theodicy, never having been able to construct one that did not raise more questions than the greatest Christian philosopher could answer. In my hours of anxiety, perplexity, and distress, I fall back upon the love and righteousness of God, and say, with Abraham, "Shall not the Judge of all the earth do right?"

"Who fathoms the Eternal Thought?

Who talks of scheme and plan?

The Lord is God! He needeth not

The poor device of man."

My experience has been peculiar—at least it seems so to me. I can not explain it, but I can trust and believe that "He

doeth all things well," and that if we knew all the facts and the causes, His goodness would stand approved.

"A loving worm within its clod
Is better than a loveless God
In all His worlds, I'll dare to say."

If in all our afflictions He is afflicted, is it not incumbent upon us to learn the lesson of submissive obedience to the Divine will? The following declaration of the Master fortifies this position: "What I do thou knowest not now, but thou shalt understand hereafter."

In harmony with this teaching, I have found it helpful to observe the following simple rules of Christian life. Begin by consecrating yourself to God for time and for eternity. This done, you need not anticipate any future trouble. Do not cross any bridges until you come to them, nor grieve over any trial that may await you, not even the hour of dissolution. He

whose love created you and still cares for you will not desert you when confronted by the inevitable. "Rest in the Lord and wait patiently for Him" to work out His will concerning you, and if the discipline seem severe, remember that "whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." We are too apt to make a partial application of the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." This surely means more than daily food, books, friends, and religious privilege. It must also imply needful discipline. If the Captain of our salvation was made perfect through suffering, who are we that we should despise the chastening of the Lord, or faint when we are rebuked of Him? "Furthermore we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection

unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

“Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

Altruistic thinking becomes a strong support in affliction, when wisely directed. The tendency of the afflicted is to become morbid or depressed through introspection. We are apt to dwell too much upon our own troubles, thereby becoming disqualified to patiently and cheerfully endure misfortune, forgetting that it is our high privilege as Christians to glory in tribulation.

If God has permitted you to retain, even in a weakened measure, the right use of your intellectual powers, then it is yours,

in spite of a totally disabled body, to create for yourself an intellectual environment where you may live and move and rejoice with a joy unspeakable. Even an emaciated, disabled thinker, racked on a bed of pain, can enter this environment of his own creation, and say with the poet:

"I am owner of all the sphere,
Of the seven stars and the solar year;
Of Cæsar's hand and Plato's brain,
Of divinest heart and Shakespeare's strain."

If you will turn your thought from your own difficulties and consider the social progress of the race and the religious transformation of the world, you will find in these two departments of Christian endeavor themes of such absorbing interest as to make you forget, for the time being, your little environment of place and circumstance. We have an interesting field open to us in the material progress of this age, as seen in agriculture, manufacture,

commerce, transportation, and the myriad appliances of electricity. It is intensely interesting to study the forces at work transforming the world and making for each succeeding generation a practically new world. The boy of to-day is entering a very different world from that which his father knew when he was a boy. Do not think because you are physically disabled, that you are thereby disqualified to enter into hearty sympathy with the great movements and achievements of your own time.

Consider the needs of your own locality and think out some practical suggestions for the Young People's Society, the Sunday-school, or the local Church. Arrange a bouquet of flowers for some shut-in like yourself; or, better still, write a newsy, racy, up-to-date letter, keeping well in the background the thought that you are writing to a sick person. Every thoughtful invalid will appreciate a letter which takes for granted that the one to whom it is

written is still a factor in the world's work. I speak from experience, for during the nine years last past of my life, Rev. E. R. Lathrop, of Hastings, Minn., made me the recipient of good letters like the above at regular intervals, never suffering the correspondence to flag because of my inability to respond regularly.

In this way I have been kept in touch with my Conference, the events of the country where I labored, and the principal movements of our own times. By his thoughtfulness, he has conferred a positive benefit upon me, much greater than he can realize. Would that every one who can would lay hold upon this source of power, and thereby "strengthen the weak hands and confirm the feeble knees "

If you meet with anything in your reading that is especially helpful to you, make a note of it, or clip it and pass it on. What will nourish your soul may strengthen and cheer some one else.

"If you've heard a wise word spoken,
To a friend that word impart;
'T is a seed-thought full of blessing,
Plant it in another's heart."

Make a tour of the universities and colleges in company with John R. Mott, and let your soul drink in a little missionary enthusiasm while he talks to you about the Student Volunteer Movement. Go with Dr. Grenfell to the deep-sea fishermen of Labrador, or follow those angels of light, the deaconesses, through the slums of our great cities, and you will realize something of the power of thought to transform what would otherwise be a wearisome hour of suffering into one of glorious exaltation.

Be an altruist in conversation, as well as in thought. Try to have something helpful to talk about when your callers come to see you. Interest yourself in them for the time being, sidetracking your own troubles, and you may be able to send them away strengthened for a better service. If

you will give, as well as receive, you will find that humanity is planned upon the great principle of reciprocity and that the words of the Master are ever true, "It is more blessed to give than to receive."

Besides those things which come into life's definite plans, there are countless opportunities all along the way for doing little acts of kindness and helpfulness which are of untold value. We may not be called to great service, but as Christians we are called to a sympathetic interest in those who are, and it is our duty to help them when we can. The widow of Sarepta could not beard Ahab or shake Israel, but she could bake bread for the prophet Elijah, who could and did do both.

"It is the duty, as it should be the privilege, of every one who acknowledges himself to be a disciple of Jesus Christ, to do with all his heart whatever his hand finds to do; and if the 'whatever' should be confined to the little ministries of life, the

privileges of this kind of service should be sought after the more eagerly."

"The memory of a kindly word long, long gone by,
The fragrance of a fading flower, sent lovingly,
The gleaming of a sudden smile or sudden tear,
The warmer pressure of the hand, the tone of cheer,
The hush that means 'I can not speak, but I have heard,'

The note that only bears a verse from God's own Word;

Such minor things we hardly count as ministry,
The givers deeming they have shown scant sympathy:

But when the heart is overwrought—O, who can tell
The power of little things like these to make it well?"

Shakespeare said, "Sweet are the uses of adversity." He did not say sweet is adversity. He knew better. It is often by adversity that we learn to appreciate our own powers and religious privileges, and to place a proper valuation upon human friendship and sympathy. The heart of humanity is larger, warmer, and more

tender and sympathetic than we are apt to think it is. It manifests itself in adversity as in no other way. We see this in the relief stations along the lines of railways leading out of San Francisco, with their supplies of food and raiment for the stricken ones, and in the willing service on their behalf. Even the passengers on the trains give up their berths cheerfully to the more disabled ones, and vie with each other in ministering to their comfort and necessity.

Nor does it require an earthquake to demonstrate this fact. In my own experience as an invalid in traveling from place to place, I have realized something of the inherent goodness of humanity in the many kindnesses extended to me by utter strangers, the very memory of which fills me with emotion to-day. To mention but one journey. A lady with a very kind face came to me and offered me a glass of wine, because she thought I looked fa-

tigued. Another prepared an egg and milk and brought it to me, hoping thereby to strengthen me for my journey. When I changed cars at St. Louis, the train-hands carried me out as tenderly and cheerfully as though I had been a king, and when my wife stepped on the platform, a gentleman touched her on the arm and asked, "Is this Mrs. Cochrane?" When she looked up in a strange face and answered in the affirmative, he said, "Here is a wheel-chair for your husband." He was the general passenger agent of the road, and placed the chair with a man to wheel it at our disposal while we remained in the depot. The station agent at the point of starting had wired him after our departure. It was an unexpected and greatly appreciated kindness.

When we reached the home depot, before our own friends could do anything for me, the train-hands and depot agent had taken me from the car and placed me in

the carriage that was awaiting me. A thoughtful consideration on the part of our fellow travelers, and the train crews, characterized the entire journey from start to finish, and in every case our benefactors were entire strangers to us.

It would seem like an exaggeration were I to enter into detail in portraying the kindness of the people of Shetland and London, Ont., during our sojourn in those places. The cheerful salutations, the animated conversations, and the many thoughtful attentions, furnish me now with delightful themes for meditation.

Wherever I have gone I have found the good Samaritan very much in evidence, and I have come to place a higher value upon the average man and the average woman than I thought of doing in the days of my health and strength.



CHAPTER III.
CONSECRATION.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places."

CONSECRATION.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. —Rom. xii, 1.

IN this world life is a conflict. Every good thing in it lies beyond a battlefield. To secure that which is of real value, we must fight our way to it, and strive earnestly to possess and retain it. We see this in physical life, which, from infancy to old age, is one continual battle with infirmity and disease. Every student realizes in the mental world that education is a long conflict. The powers of the mind have to fight their way through development to strength and maturity. Pre-eminently is this true of the spiritual life, for in it enemies

throng our way and contest every step of our onward progress. The whole period between the soul's conversion and its entrance into heaven is a strenuous conflict. Hence the appropriateness of Paul's injunction, "Be not overcome of evil, but overcome evil with good." This Scripture gives us the attitude and purpose of the Christian life in relation to evil. Our attitude should be one of continuous opposition, coupled with a fixed purpose to overcome. To make our victory permanent, we must not only vanquish the evil, but install the good—"Overcome evil with good." How shall this be done? Let the author of this Scripture tell us.

1. By Consecration. "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This would indicate the consecration of a life in reasonable service, which must be wholly unto the Lord to be acceptable to

Him. When this is done the essential requirement is met, and nothing can take its place, for in this conflict consecration is first and fundamental. The first essential in the Christian life is personal attachment to Christ, such as will enable Him to reign supremely and rule perfectly in our hearts, and in our lives. Such an attachment is not a mere passing emotion stirred by a sentimental hymn, or a pathetic anecdote, but a deep, strong, pure affection which persists in every mood, shows itself in action, and, when occasion requires, in sacrifice for the Master.

The great militant embodied host, the true Christian army of earth, is composed entirely of such, and none can reasonably expect to conquer, and share in the coming triumph, who do not belong to it. Jesus Christ is the center of that army's unity; for all believers are one in Him. He is, also, the mainspring of their activity.

"Without Me ye can do nothing." United to Him by saving faith, we can say with David, "The Lord of hosts is with us; the God of Jacob is our refuge;" or with Paul, in a more vigorous, hopeful strain, "I can do all things through Christ which strengtheneth me." But let a believer in Christ separate himself from Christ and live upon his vigor of body, his clearness of intellect, his past reputation, or eminence of position, and he will be a miserable failure; he will simply do nothing—his vital strength is gone.

In our religious life Christ must be all and in all. We can not do without Him in this world. Without His teaching and life, we would have no conception of what the highest moral excellence is; without His Spirit, we would be strangers to that sublime power which alone enables feeble man to do Jehovah's will. Take away His love, and you rob mankind of the mightiest motive that can influence the soul to con-

secration and service. Without His promises, we would have no inspiration to cheer and encourage us amid the difficulties, perplexities, and privations of earth. Without His sacrifice, there would be no deliverance from sin, no help in sorrow, and no prospect of heaven and eternal life; for, as Peter puts it, "Neither is there salvation in any other."

It is through consecration that we become the possessors of the "power of God unto salvation," a power never bestowed in all its fullness upon an unconsecrated man, a power superior to the laws of natural development, force of will, or moral habit.

Consecration enfranchises all our nobler faculties, and gives right direction to the life. In proof of this, permit me to cite you to the lives of three of the greatest men in history.

Our first illustration is taken from the Old Testament, and has to do with the life

and work of Moses, the greatest man of his day. The story of his birth, rescue from death, education at the Egyptian court, flight into Midian, and how he became the shepherd of Jethro's flocks and herds is so familiar that repetition here is unnecessary. The turning point in his life was when he stood before the burning bush at Mount Horeb. The account of the consecration he made there is given us in the third chapter of Exodus. He approached this phenomenon in the spirit of a devout inquirer after truth. "I will now turn aside," he said, "and see this great sight, why the bush is not burnt." His attention and thoughtful consideration were rewarded, for the record reads:

"When the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses; And he said, Here am I." Then followed a special revelation in these words: "I am the God of thy father, the God of

Abraham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of My people which are in Egypt and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, into a land flowing with milk and with honey." To this revelation was added the following commission: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

When the interview closed, Moses had made his consecration, and accepted his commission. Notice the change which immediately took place. The scholar and philosopher no longer tarries in the employ of Jethro in the capacity of a common hireling, but enters at once upon his duties as an emancipator, a leader, and a lawgiver

to his nation; where with powers enfranchised, and a properly directed life, he conducted to a successful issue the longest, hardest, and dreariest march on record.

Reader, where Moses stood, you stand, with this difference—you are confronted, not with an unconsumed burning bush, but with a great system of religion, the Christian religion, which has been in the furnace, not for a few hours only, but for nineteen centuries, and is still blazing before you. The fires of persecution, social ostracism, intolerant bigotry, and rationalistic skepticism have played upon it without consuming or injuring it. Should not this arouse within you the spirit of honest inquiry, and prompt you to ask yourself seriously the question, Why is it not consumed? If you will do this your experience will be akin to that of Moses. God will speak to you, reveal Himself to you—blessing you with a sense of your responsibility—and give to you a commission. As

obedience to the heavenly vision lifted Moses out of common servitude and gave him a prominent place among the immortals, as the world's greatest Law-giver, so will consecrated obedience to the Divine will bring all the greatness of being that is in you to the surface, and enable you to live out your noblest. If consecration does not make of you a second Moses, it will make of you as great a man as it is possible for you to become.

The measure of man's vision and the sense of God's nearness depend upon man's faith and purity of purpose. "Obedience is better than sacrifice."

"Every faculty tasked

To perceive him, has gained an abyss, where a dew-
drop was asked.

Have I knowledge? Confounded it shrivels at Wis-
dom laid bare.

Have I forethought? How purblind, how blank to
the Infinite Care.

Do I task any faculty highest to image success?

I but open my eyes—and perfection, no more and
no less,

In the kind I imagined, full-fronts me, and God is
seen God

In the star, in the stone, in the flesh, in the soul
and the clod.

And thus looking within and around me, I ever renew
(With that stoop of the soul which in bending up-
raises it too)

The submission of man's nothing-perfect to God's
all-complete,

As by each new obeisance of spirit I climb to his
feet."

Coming down to another dispensation, New Testament times, we find the same thing to be true of the next greatest character revealed to me in the Bible, Saul of Tarsus, afterward Paul the apostle. His case is familiar to us all. That he lived, wrote the Epistles ascribed to him, and bore the double character, first of a fierce enemy of the Gospel, and afterwards of a preacher of the faith which he once destroyed, sacrificing all things, and enduring all pains for the sake of Christ his Master, is as well attested as any fact on the page

of history. This change he tells us was supernaturally wrought. He gives the day, the very hour in which his bad career was stopped, and shows himself to all the world, from that moment onward, another man.

The contrast between his former and later commissions, between the direction of his early life and that of his later years, is so marked that its consideration may not be unprofitable. Glance for a moment at the two commissions held by this man. When he first meets us in the splendor of his young manhood, it is as a fierce enemy of the Gospel. One who could stand uncondemned guarding the raiment of the young men who stoned Stephen. In the language of Dr. Douglas, he was "A reviler and rejector of Jesus, a frenzied persecutor of the saints, upon whose ear the anguish of dying Christians was as sweetest music, and in whose eye the blood of the faithful was as Orient light." What power could

change such a life and make it subservient to righteousness? That we may know what this man has to say in the light of his own experience touching the reality and worth of his consecration, we shall permit him to speak for himself.

“I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

“My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

“I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave

my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest."

Thus the Great Confessor describes his own conversion. The completeness of his consecration may be inferred from his own question, "Lord, what wilt Thou have me to do?" Paul gives us the answer to this

inquiry in the following Scripture, which constitutes his second commission :

“Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having

therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

The Divine life in him is not less evident to all who know his history. His own account of the change which he testified in every place is this, "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal his Son in me." "By the Grace of God I am what I am." "Created in Christ Jesus unto good works." By this testimony and the spotless character which vindicates it to the world, Paul still lives, a monumental man, and "rules us from his urn."

In Old England, John Wesley, our third character, is not likely to be forgotten. There is a marked contrast between his life

and that of Paul in this particular, John Wesley never antagonized the Christian religion. Indeed, his sympathies were always on the side of righteousness. Nursed in piety, an accomplished scholar, he lost nothing of the religious flame kindled in his early youth. Fired with a zeal for missionary enterprise, he crossed the Atlantic to convert the Indians of America, and during his absence he became conscious of the need of a fuller consecration. After a brief interval of unproductive labor, he returned to England, a sincere seeker after a deeper work of grace. At a meeting held in Aldersgate Street, London, while one was reading Luther's preface to the Epistle to the Romans, he experienced such an inward change, that he ever afterwards regarded it as the supreme moment of his life—his consecration.

His own words describing it are these: "I felt my heart strangely warmed, I felt that I did trust in Christ, Christ alone for

salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." This profession he vindicated without wavering, and without weariness during a period of fifty-three laborious years. He wandered everywhere, a missionary to the poor—telling the wondrous story of Christ's love, in a manner that left no doubt it was "heart speaking to heart with intuitions kindled from above."

The most important lesson that his life teaches us is the value of whole-hearted, complete consecration to God. The history of Christianity, with, perhaps the exception of Paul, has not revealed to me a consecration more unreserved and Christ-like than that which the records of John Wesley's labors reveal. Inconvenience, privation, hardship, persecution, and mortal peril failed to swerve him from his great life purpose. He could look calmly upon all the forces and powers of

evil arrayed against him and say with Paul, "None of these things move me."

To show you how implicitly he relied upon God, let me give you one of many incidents that might be given. In a crucial hour in the history of the great Methodist movement, his brother Charles called upon him to answer some false accusations before he left London for a journey to Canterbury in company with his niece Sally. When Charles returned home he thus described to his wife his interview with John. "John is a most extraordinary man—I placed before him every evil consequence which could result from his leaving London just now—the stumbling blocks he might cast in the way of the weak—the advantage he gave to his enemies and the importance of his character. When I had finished, he replied with the utmost calmness, 'When I devoted to God my leisure, my time, my fortune and my life, did I

except my reputation? No, tell Sally I will take her to Canterbury to-morrow.' "

Can any reasonable person doubt that his consecration was the fountal fact of his eventful life? Every estimate of his character is unworthy that does not start from this; and no history in his life can give satisfaction in which this fact is not distinctly apprehended.

Such was the man who in the name and strength of the Almighty undertook, over a century and a half ago, the gigantic task of reforming what Archbishop Secker justly called "An unhappy age of irreligion and libertinism."

Do not think for a moment that I undervalue the decision of Moses in Egypt when by a supreme act of faith "He refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach

of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."

Nor would I condemn Paul for persecuting the Church, when he assures us that he did so conscientiously, believing that he did God service in so doing. It was this life of conscious rectitude, this desire to please God that led him to ask the question at his conversion, "Lord, what wilt Thou have me to do?" And to immediately consecrate his life in service to the Divine Master.

No sensible man will criticise adversely the nurture and early life of John Wesley, which for the most part was in the right direction, lacking only the efficiency which consecration gave him.

The consecration for which I plead must be a consecration not only "for stream side villages and quiet hours, but also for the realm of business and for the tragic hearts of towns." It must forbid no respectable

pursuit—but only require that the callings of life be followed in a new spirit, to the honor of God and to the benefit of mankind. This is what Tertullian pleaded for when he said, “We are no Brahmins, no Indian devotees, no hermits, no exiles from life. We are mindful of the thanks we owe to God, our Lord and Creator; we despise not the enjoyment of his works; we only temper it that we may avoid excess and abuse. We dwell, therefore, with you in this world, not without markets and fairs, not without baths, inns, shops, and every kind of intercourse—we carry on commerce and war, agriculture and trade with you—we take part in your pursuits and give our labor for your use.”

A few weeks ago the *Christian Guardian* in an editorial on “Applied Christianity” had this to say about General Booth, of the Salvation Army, and Dr. Wilfred T. Grenfell, author and missionary to the Deep-sea Fishermen of Labrador:

“General Booth and Dr. Grenfell are about as unlike as it would be possible to imagine two men being, and yet in talking with them and listening to the message they had to deliver and interpreting it in the light of their history, one can not fail to be impressed with a very noticeable similarity between them, after all. Both are men of resolute wills, of an intense earnestness and enthusiasm, all the more remarkable since it exists alongside a peculiarly practical and business-like habit of thought. Both men strike one at once as being devout and deeply religious, but it is the devoutness of men of action and the religion of service rather than of meditation or mere feeling. They both believe thoroughly in an applied Christianity, a Christianity that gives itself the task of working out emigration schemes, of establishing rescue homes, of running suicides’ bureaus, of carrying on co-operative stores, building hospitals, catching whisky smug-

glers, teaching arts and crafts, instructing in cookery and hygiene and sanitation, of helping to make life brighter and happier and less precarious for the multitudes who seem to have more than their share to carry of hardship and suffering. They believe in an intensely practical religion, and their lives have been, and are to-day, a striking testimony to the reality of their faith.

“The world to-day, irrespective of all creed or class, honors them for that testimony, and lays its tribute, as it has always done, at the feet of the men with a passion for helping their fellow-men. That is the kind of religion men have always had respect and reverence for, at least ever since the time they saw the Great Son of Man healing blind eyes, unstopping deaf ears, and preaching His wonderful Gospel of deliverance to the sin-cursed, demon-possessed Galileans. And that is the kind of religion the world is demanding to-day, and

its demand is an altogether just and righteous one. Religion is something more than doing good. It has to do with a man's relation to his God, and it concerns itself with the great and vital facts of spiritual experience. But it is still true that a religion that does not manifest itself in good deeds that seek the welfare of man from all points of view is a fraud, no matter what professions it may make. If it can be proved that the religion of Jesus Christ makes in any way for inequalities among men, for poverty, for hardship, for suffering; yes, if it can even be shown that it does not make mightily against these things, then the sooner we look around for something to take its place the better. If, on the other hand, examination shows us that the fault is ours that the Christianity of to-day is not more helpful, more humanitarian, more socialistic than it is, then had we not better try to drink more deeply of the spirit of the Christ whose ministry of

healing and helping was so full that He had to steal time for prayer from the all too few hours of that eastern night? The world needs an applied Christianity, and for you and me the point of application is the point of contact between our life and that of our fellow-men. To be truly Christian at every point of contact between our lives and that of our fellows is the ideal for each one who names the name of Christ, and to cherish any lower ideal is scarcely to be Christian at all.

“Though we must hold to the teaching that the life and obedience and death of Christ made in a unique sense an atonement for men, yet it is forever true that the world will be saved only as the followers of Christ take up and help to bear away the sin and suffering of the world as these two remarkable and Christ-like men have been doing. The religion that is the most truly devout and the most intensely spiritual should at the same time

be the most broadly humanitarian and brotherly. And if that is not the type of our religion we are denying Christ."

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

"To serve the present age, my calling to fulfill,

O, may it all my powers engage to do my Master's will."

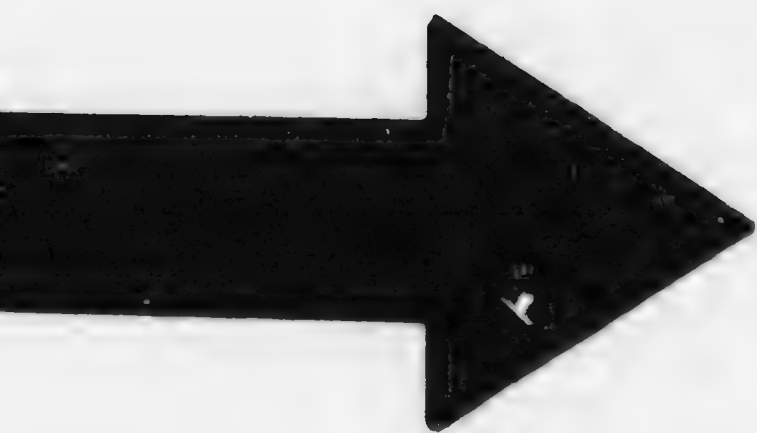
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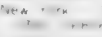
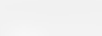
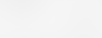
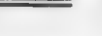
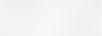
CHAPTER IV.
CULTURE.





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"And this, I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God."

CULTURE.

Be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. xii, 2.

IN the previous chapter I endeavored to show that consecration of life and powers in reasonable service to God is essential to success in our conflict with evil. As to how well I succeeded the reader must be his own judge. In this chapter my object is to emphasize the efficiency of Culture, and assign to it its proper place in the inevitable conflict of good and evil.

Before we can transform society and overcome evil we must ourselves be transformed. How shall this be done? By the renewing of our minds. This necessitates the further inquiry, How shall we renew a

mind? Just as we renew a muscle—by exercise and use.

"Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee."

We bring with us into this world a new mind which, if we are energetic and genuinely progressive, will be many times renewed in the course of a life-time. Our first renewing is in the home and in the public school, where we master a language so as to be able to use it in the practical affairs of life. We give this renewed new mind another renewal in the High School, the College, and the Post-graduate Course; and with each renewing, there is a corresponding transformation of life, character, and influence.

There is a very marked contrast between the man of culture and the illiterate man. The mental faculties of the one have been trained and disciplined until they are

strong and energetic; those of the other have become atrophied through disuse. The mind of the one is in a healthy, vigorous condition, while that of the other is practically dead. The one is an illustration of transformation by mental renewing, the other of deformation through its neglect. Hence we do not wonder that Peter should give us this injunction, "Add to your faith knowledge," or that Paul should condemn a zeal that is not according to knowledge.

Another question that confronts us here is, why this mental renewing? The answer is at hand. It is, "That we may prove what is that good, and acceptable, and perfect will of God." Notice the three-fold characteristic of the will of God—good, acceptable, perfect.

At the risk of being criticised adversely for my exegesis, I affirm that anything that will lift humanity, be it ever so little, out of pure devilishness is God's good will to the race; because it is force exerted in the

right direction. If the small lift is all that conditions will warrant, or circumstances permit, it, then, constitutes God's acceptable will. Our objective point must ever be the perfect will of God, toward this we must labor with unwearied zeal and active love, and for this blessed consummation we are taught to ever pray, "Thy will be done in earth as it is in heaven."

It requires a trained, capable mind to discriminate between that which is ephemeral in the line of reform, and that which is of permanent value to the race; hence the necessity for culture as a factor in this conflict.

How can any man judge an event, or movement which has its causes far back in history, who has never carefully studied history? What to him is the record of the past, with its moral interregnums, its renaissance and splendid reforms? Simply nothing. His mental horizon is bounded by his own little experience in life. Such

a man is, clearly, in the very nature of things, disqualified for capable leadership, and is, generally speaking, a very hard man to lead. He is almost sure to fail in appreciating the transformation his leaders are endeavoring to bring about. Such persons make the work of the reformer tedious, and taxes to the limit of endurance his patience.

We have seen the necessity of consecration in the lives of Moses, Paul, and Wesley. The reader will please bear with me while we consider what culture did for these three transcendently great men.

Moses, the greatest character in the drama of the Exodus, was schooled in all the learning of the Egyptians—a splendid intellectual foundation. To this was added the wilderness training for forty years before his great life work began. To some those forty years might seem wasted, but they were not. They were only a continuation of needful discipline. Moses had

learned much, but he had need to learn more, so God took him from the schools of Egypt and placed him in the great University of Nature for post-graduate work, where he would have time, solitude, and the desert for his teachers. What could they teach him? The value of knowledge already gained. It was well for him to be educated in all the wisdom of the Egyptians; but wisdom improves by keeping, needing time, meditation, and reflection to ripen it. He would also receive new knowledge. True, he had few books, if any, of man's making; but the book of Nature in its solitude and grandeur invited study, and the knowledge of the desert, as well as that of the palace, would be needful to him by and by. Then, too, he was a little rash when he graduated from Egypt, and his wilderness training not only made him a wiser man, but a better man—for there it was that he learned to believe and trust in the great "I Am." That enforced life

in the desert became as important a part of the training of Moses as his life at Avis. It acquainted him with the wilderness of the wandering, its resources, mode of life, and those other children of Abraham, the Midianites, where he found a wife of the seed of Abraham, and where he met Jethro, whose wise counsels led to an important policy for all the future of Israel. His associates in Midian and mode of life, simple and unartificial, were a wholesome correction to the luxury of Egypt; while his occupation, caring for Jethro's flocks, on that wild Sinaitic peninsula, would develop watchfulness, skill, caution, self-reliance, bravery, and tenderness—qualities indispensable in a leader. Without this preparation, he never could have become the great prose writer, the exalted poet, the remarkable theologian, the inspired philosopher and prophet, the wise, just, patriotic statesman, and peerless leader of his people.

In the case of Paul we have a striking illustration of the transforming power of culture. Yonder he starts out from the home of an exiled Jew, "bent on making the most of himself. In imagination I see him, early in life, mastering in his native town a Greek philosophy that rivalled that of Athens--conquering and comprehending Roman Law--casting himself at the feet of Gamaliel with his whole intellectual being absorbed in the study of Hebrew Scripture and Rabbinical literature." He began his great life work with intellectual powers developed and disciplined in the best of schools, and under the most accomplished teachers. Like Moses, he was developed on his moral side, having, as one has very fittingly observed, "An unusual measure of candor, unselfishness, purity, courage, and rectitude." Coleridge pays this tribute to his scholarship: "I think Saint Paul's Epistle to the Romans is the most profound work in existence." In his single-

ness of aim and persistency of purpose, he stands forth upon history's page a unique example for us. Without his marvelous preparation, how the pure gold would have been dimmed, and life's purposes have languished!

The utilitarian might say, "Of what value is Roman Law to a Jewish youth, or Greek philosophy to an unknown boy? But wait a moment; that youth shall yet confound the Roman officer by his superior knowledge of Roman Law, and his claim to Roman citizenship. That insignificant looking Jewish boy shall yet declare to the Greek philosophers, teachers, and poets of the Areopagus, the Infinite Father of all, and the sublime doctrine of the brotherhood of man." His consecrated culture, and practical sagacity shall yet prevent other leaders from making the early Church a Judaic institution, cumbered by tradition and ceremonialism.

When we take into consideration his

native qualities, his superior attainments, and his wonderful consecration, we are not surprised that as he stood in yonder proconsular court, though a prisoner in bonds, his words were so powerful and convincing that even Felix trembled, and Agrippa was almost persuaded to be a Christian.

John Wesley was an earnest, thorough student from the very beginning—a logician, philosopher, theologian, and leader of men when only twenty-three years of age. His voyage to America gave him time for reflection and meditation, and added to his classic lore and logic a needful knowledge of men and things. An able critic in painting, poetry, music, classics, literature, philosophy, and theology, he was the peer in his intellectual endowments of any literary man of that most literary age.

Of what value are all these accomplishments to a man against whom every church door in England is closed, and against

whom "Newspaper writers, merciless critics, ponderous professors, and church dignitaries aimed their heaviest lances of pamphlet, book, and stately treatise?" His thorough preparation enabled him to cross swords with any living man and confront calmly and confidently any foe; and in the realm of theology to differentiate between the effete and that which is of permanent value.

In proof of this, let me refer you to the words of Dr. Douglas, one of Canada's most scholarly, eloquent divines of the last century. In addressing a class of theological students, he has this to say about Methodist Theology: "Who has ever mastered it? For twenty years I have been endeavoring to teach it, and yet I am standing as on the margin of apprehending its sublimity. The more profoundly I look at it, the more does its grandeur appear. Every theological system formulated

through the ages has contributed its best elements while their fallacies have been repudiated.

“It accepts the Augustinian doctrine of sin, but rejects its theory of decrees. It accepts the Pelagian doctrine of the will, but rejects its denial of human depravity and the necessity of spiritual aid. It accepts in part the moral influence theory of Abelard, and the substitutional theory of Anselm relative to the work of Christ, but utterly rejects the rationalism of the former and the *quid pro quo* of the latter. It accepts the Perfectionist theory and deep spirituality taught by Pascal and the Port Royalists, but rejects their Quietist teachings, which destroy all the benevolent activities of Christian life. It accepts the doctrine of universal redemption as taught by the early Arminians, but is careful to reject the semi-Pelagian laxity which marks the teachings of the later school of Remonstrants. It joins with the

several Socinian and Universalist schools in exalting the benevolence and mercy of God, but never falters in its declaration of the perpetuity of punishment. Magnifying the efficiency of Divine grace with the most earnest of Calvinists, it at the same time asserts that salvation is dependent on the volitions of a will that is radically free. Generous as God's own sunlight, it looks every man in the face and says, 'Christ died for you.' It publishes the glad evangel of an indwelling and witnessing Spirit in the heart. It holds out the possibility of a victory over the apostate nature by asserting a sanctification which is entire, and a perfection in love which is not ultimate and final, but progressive in its development forever."

In the great and massive thought, the burning contemplations which he gave to the world, we behold the profound scholar, the genuine philosopher, the man of culture.

It is noteworthy that in each of these three great characters, the decision for God and righteousness was made in the early prime of manhood—made, not by hermits who had not tasted life's cup of pleasure, nor by sated worldlings in whose mouth it had turned to bitterness—made when life was in its summer and they were encompassed with its gladness and music and flowers—with everything at hand which it is deemed most costly to surrender, they stepped forth in the sight of the world—took the crown of their manliness and cast it humbly at the feet of their Lord. This created them champions of the liberties of men and made their lives sublime.

"The word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought."

Reader, the greatness of your achievements will be measured by the inherent

greatness of your personality. Whatever is possible to you, complete consecration to God will bring out. I do not say you will rival Moses, Paul, or Wesley in what you may be able to bring to pass; that would be vicious fanaticism. In these men we find greatness of an unusual order. Theirs was a greatness of personality, of preparation, and of consecration. Is it to be wondered at that their achievements were correspondingly great?

Milton says, "The end of learning is to know God, and out of that knowledge to love Him and to imitate Him, as we may the nearest, by possessing our souls of true virtue." It is thus that culture when consecrated to God helps us to overcome the evil within us and install in our hearts a love of righteousness.

There is at the present writing a man in America who, because of his championship of civic and moral righteousness, has become a recognized world force. I refer

to Theodore Roosevelt, whose consecrated culture enables him to rightly estimate the forces of good and evil. This is plain from his own words. "The forces that tend for evil are great and terrible, but the forces of truth and love and courage and honesty and generosity and sympathy are also stronger than ever before."

In this conflict the contribution of men possessed of Christian culture can hardly be overestimated. I think it would be impossible for me to overstate it. With Bishop Newman, I believe "A university training is the great ordinary means to a great but ordinary end. It aims at raising the intellectual tone of society; at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and freer aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, facilitating the exercise of political power, and refining the intercourse of private life."

"Leap forth, O thought, in man divine,
And progress wake in every clime.
The right is thine! No chains can bind,
Thy onward march to lift the mind,
To see the truth so bright and fair,—
A guardian angel debonair.
Lift thou, upon thy mighty arms,
The race of man to holier charms,—
To loftier truths along the line,
That makes this age in luster shine.

Leap forth, O thought, to freedom born,
Though thou dost meet the tyrant's scorn,
Inspire to action true and bold,
To gain for man the strength to hold,
His rightful place as God decreed!
And ever may the power recede,
That seeks in thralldom man to bind,
And ever leads with forces blind."

CHAPTER V.
CO-OPERATION.

"They helped every one his neighbor; and every one said to his brother, Be of good courage."

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ."

"And He gave some to be apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."

CO-OPERATION.

For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given unto us, whether prophecy, *let us prophesy* according to the proportion of faith; or ministry, *let us wait on our* ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation.—Rom. xii. 3-9.

AFTER we have overcome the evil within by consecration and culture, we are to as-

sist in its overthrow without. The internal battle fits us for the external conflict. We are saved, not for happiness, but for service. Every saved man is a commissioned man, and finds happiness in the carrying out of his commission, for "Joy's soul lies in the doing."

In Paul's day he saw the necessity for combined effort on the part of the forces of righteousness. He found his work hampered by an exclusive partisan spirit which he branded with the stamp of carnality. One faction said, "I am of Paul;" another, "I am of Apollos;" and a third, "I am of Cephas." To which Paul made answer, "Who, then, is Paul, or Apollos, or Cephas but ministers by whom we believed?"

While condemning the partisan spirit, he showed them, also, that their highest good was the result of co-operation, for did he not say, "I have planted, Apollos watered, God gave the increase?" "We are laborers together with God."

As Christians we are in this world to contribute what we can toward the building up of Christ's kingdom. Anything that will tend in this direction should receive our sympathy and co-operation. This does not in any sense conflict with loyalty to the local Church, nor should it cause us to relax our effort in making the Church to which we belong as efficient, strong, and influential as possible. The local Church is our college for personal training, but the world is our university for post-graduate work where the altruistic spirit is to predominate. The home, the Church, the world have all strong claims upon us which can not be ignored without doing positive injury to the kingdom of righteousness. No man can be reasonably censured for true loyalty to his home, or his Church; neither can any man be exonerated, from the Christian point of view, who does not have a deep interest in the reformation of the world. Jesus said, "I will build My

Church, and the gates of hell shall not prevail against it." This utterance of the greatest authority is an assurance to us that the Church of Jesus Christ in the earth is the greatest potent factor in overcoming evil with good.

The co-operation for which I plead is what John Wesley had in view when he said, "I want a league offensive and defensive, with every soldier of Jesus Christ." My attitude is one with Bishop Simpson in the declaration, "We live to make our own Church a power for good in the land, but we will live to love every other Church that exalts our Christ." Were such a spirit possessed by every individual Christian, what an invincible power the Church of Christ would become in the overthrow of evil. How soon the giant wrongs that strive defiantly in our civilization would be smitten and die.

Not only did Paul see in his day the danger of the partisan spirit in religion,

but he, also, recognized another danger to which he calls our special attention in the chapter now under consideration. I refer to egotistical thinking. His admonition is this: "For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think."

Why the division of Christendom with the resultant loss of energy as seen in the Greek Church, the Roman Catholic Church, and the Established Church of England? Is it not due, largely, to thinking too highly of themselves and their systems that they do not co-operate earnestly and lovingly with each other in every good word and work?

Egotistical thinking creates, or tries to create, a spiritual aristocracy. It is the mother of intolerance, the prolific cause of schism in the body of Christ. It exalts cant and bigotry, promotes jealousy and strife, and leads to unseemly competition

and waste of energy. It is opposed to the spirit and teachings of Christ and the apostles. In His parable of the Good Samaritan, Christ unhesitatingly condemns the exclusive ecclesiasticism which passes by on the other side, and gives His unqualified approval to the nonconformity which sympathizes with and ministers to the woes of men; to that love of humanity which receives and treats the stranger as though he were a bosom friend.

Paul's cure for this egotistical thinking is "To think soberly, according as God hath dealt to every man the measure of faith." When we get down to sober thinking, we discover the reason for co-operation. It is because we are "members one of another," and have gifts that differ. This he illustrates by his reference to the body with its many members which he compares to the body of Christ. Hence his exhortation to all grades of workers to pursue their callings earnestly, but co-operatively. Let us

not club the other fellow because he will not ride our hobby-horse, or in other words, "Let love be without dissimulation."

"Shall I ask the brave soldier who fights by my side in the cause of humanity, if our creeds agree?"

"When Jesus came," says one, "He found the sacred and the secular fenced off as two distinct provinces. This separating wall he threw down and consecrated the whole sweep of human existence." His teaching makes everything that is right and necessary to be done religious. Recognizing the law of social unity, Paul follows his Master in this particular. Hence his message is, not only to the men of faith, as prophets, evangelists, humanitarians, and preachers, but to Christian men in secular pursuits: the teachers, the judges, and the rulers. These he exhorts to be devoted, cheerful, and diligent. In this Epistle to the Romans he declares that "the powers that be are ordained of God," and

ought not to be resisted, inasmuch as their true purpose is not to terrify the good, but to suppress the evil. In harmony with this position he exhorts the Philippians to "think on whatsoever things are true, honest, just, pure, lovely, and of good report;" an exhortation which, if followed, will make every true, progressive Christian a sociological student.

Let us consider his advice a little more in detail. His "Whatsoever things are true" opens to us the door to all that is true in science, philosophy, and religion, and bids us enter and possess. His "Whatsoever things are honest" sends the Christian out into the commercial world, as the representative of integrity and uprightness. "Whatsoever things are just" takes him into the realm of politics and legislation as the advocate of right relations between man and man. "Whatsoever things are pure" sends him everywhere in the interests of personal, social, and religious

purity. "Whatsoever things are lovely" calls him to a study of the beautiful and the development of his esthetic nature. "Whatsoever things are of good report" lifts him out of the pessimistic rut, and sends him forth to sing his optimistic song of progress and hope to the world. His "If there be any virtue, and if there be any praise" condemns censure and complaint, and invites to thanksgiving and praise. Surely this is a platform broad enough for any thinking man. He who measures up to this standard will be upright in life, profound in scholarship, and genuinely catholic in spirit. Were all Christians possessed of this ideal, it would secure to the world a Christianity sane, progressive, robust, and Christlike.

The fact that we are members one of another, lays upon each an obligation to consider the welfare of all. The ideal of the poet, "When all men's good shall be each man's rule," is being realized as men

are brought to see the need of obedience to the law of social responsibility. When this law obtains, prosperity comes; where it is ignored, or disregarded, the result is invariably injurious, sometimes disastrous. Deny the fact and ignore the law, and it may be brought home to us in a manner least expected. It is sometimes a serious thing to have an unfortunate prove his brotherhood by demonstration.

A case of this kind occurred in England in 1897, in what is known as the "Maidstone Epidemic." On the twenty-eighth of August in that year, there came to Maidstone, a town in one of the hop-growing districts, two hundred hop-pickers from London, bringing with them about three hundred children. They took up their quarters in the hopper-houses provided for them, some of which were situated in a meadow and constructed with little regard for sanitary requirements or common cleanliness. The drainage of this meadow

passed into a stream from which a part of the town of Maidstone was supplied with water. In about fifteen days after the arrival of these hop-pickers, an epidemic of typhoid fever broke out in that part of the town supplied by water infected by the drainage of the meadow above referred to. It spread so rapidly that within a month over 1,200 cases had been reported.

Public sentiment in Maidstone strongly condemned both the water company and the Urban Council for permitting the source of their water supply to be polluted in such a manner. It was simply a notable, concrete illustration of Paul's abstract truth that "None of us liveth to himself, and none of us dieth to himself."

This incident shows us how these hop-pickers proved their brotherhood and demonstrated the law of social responsibility to the people of Maidstone in a way that they will not soon forget. A little care on the part of society for their com-

fort, and a little attention to the sanitary conditions of their temporary quarters would have been vastly cheaper than the ignoring policy pursued. A little thoughtful, brotherly co-operation of the hop-growers, water company, and the Urban Council might easily have prevented this disaster.

If the kingdom of Christ is to come to this world, the Christ spirit must obtain in the social, as well as in the religious life of man. The place where this spirit must show itself is "where men are buying and selling, employing and being employed, struggling, sinning, suffering and dying. The field is the world." "Dr. Brown," says the editor of the Circle, "predicts that the dominant note of the next revival will be that of social responsibility, and that the two main texts will be, 'We are all members one of another,' and 'One is our Master, even Christ, and all we are brethren.' "

What co-operative Christianity may be and do for society at large is clearly seen in the history of the Nonconformist Churches of England for the past hundred years. If we go back to the beginning of the nineteenth century, we find these Churches confronted by conditions discouraging beyond measure. The field was pre-empted by a State Church, rich, strong and influential, but exceedingly intolerant. Her revenues from the State Treasury were large, and her interference in political matters was decidedly selfish and pronounced. It seemed utterly impossible for nonconformity to gain a strong footing or prestige in England. The battle was that of a weakling with a giant who determined to monopolize everything in the interest of self. The relative strength of influence, according to an editorial by Dr. Nicol, in the *British Weekly*, was something like 80 to 20 at the beginning of the century. This gradually changed, standing

a little later 70 to 30, then 60 to 40, and at the end of the century it stood, according to this authority, 50 to 50. Recent events, such as the Education Bill and kindred reforms, would indicate that the arrogant State Church had met her equal in Nonconformity, as regards influence and prestige. How has this growth on the part of the Nonconformist Churches been secured? By co-operation. Throughout the century they stood together, shoulder to shoulder, and brought a united influence to bear upon every question and reform movement of the day. They espoused the cause of civic righteousness in the interest of the people. They were the friends of free public schools, political purity, and of a larger liberty. Their motto might well have been "The greatest good of the greatest number." This was done, not in the interest of a selfish ecclesiasticism, but of a broad and generous patriotism, as the tribunes of the people. It was thus that

they secured the respect and confidence of the people, which is a great heritage of blessing to them to-day. The history of the century can not be truthfully written without recognizing nonconformity as an influential factor in the social progress of the nation.

It seems a little unfortunate that Dr. Campbell, of City Temple, London, should be engaged just now in a bitter controversy over theological questions when so many issues concerning applied Christianity are demanding a thoughtful consideration. It is to be hoped that this apparently unnecessary strife will not sow the seeds of dissension among their ranks and weaken the influence of nonconformity in England, which would be little short of a calamity at the present time.

There are not wanting in the history of the Christian Church of America illustrations of the beneficent results of co-operative endeavor. Giant wrongs have been

met and overthrown by the united efforts of the friends of righteousness. We see this in the abolition of slavery, first in Canada and later in the United States; in the banishment of the Louisiana State Lottery, and in the overthrow of the army canteen. These mighty evils all succumbed to the united forces of righteousness warring in the interest of the people's highest good.

As these have gone so must also go the iniquity of child labor, impure literature, vicious narcotics, political corruption, the traffic in strong drink, and every form of tyranny. This will come to pass when man realizes that he is his brother's keeper and meets cheerfully and courageously all the demands of social and religious responsibility.

"How many lifted hands still plead
Along life's way;
The old sad story of human need
Reads on for aye.

But let us follow the Savior's plan—
Love unstinted for every man,
Content, if at most the world should say,
'He helped his brother along the way.' "

While at work on this chapter, my attention was called to the following news item which appeared in the columns of the *London Advertiser* of April 11, 1907:

"The greatest evangelical movement that has ever been projected was the subject of discussion at the International Laymen's Conference, held at the Temple Building, Toronto, on Tuesday afternoon.

"To Christianize the whole world, civilize and savage, and that in twenty-five years time, is a large order, and yet that is what the meeting discussed, and with confidence.

"The Conference and the banquet following were marked with great enthusiasm, and after all was over many of the leaders present said that a great step had been gained in Canada.

"The object is to get all Protestant denominations to co-operate in one Christian movement. Business men will finance it, and if the enthusiasm spreads, as it is expected to all over America, the work can begin at once. Already there are thirty-three laymen from the United States looking over the mission field, and others will follow. Considering that the movement began only last November, this is great progress.

"The laymen desire to assist the present Church missions, rather than organize new missionary societies to take up work independently."

A day or two later the same paper contained this information:

"Under the auspices of the National Civic Federation more than three hundred men, representing all grades of employers, employees, capitalists, professional men, and theorists, assembled at the home of Andrew Carnegie recently, for what Mr.

Carnegie termed an 'industrial peace evening.'

"During the evening Nicholas Murray Butler, president of Columbia University, caused something of a stir by declaring that the National Civic Federation should call a world's peace conference in this country in the near future to hasten a better understanding throughout the civilized world between employers and employees.

"His suggestion was enthusiastically received, and many persons expressed the opinion that under Mr. Carnegie's roof had been made the beginning of one of the greatest movements for the betterment of industrial conditions in the history of civilization."

Right thinking men everywhere are in sympathy with all true social reform. They favor the broadest charity, and the largest liberty consistent with the rights of others and the powers of human government.

They would have all needed reformation come, not by the club, but by the ballot; not by clamor and riot, but by a peaceful political evolution.

"Blessing the cotter and the crown,
Sweetening worn labor's bitter cup;
And plucking not the highest down,
Lifting the lowliest up."

We are certainly living in an age of great movements. The Salvation Army, the Student Volunteer Movement, the Laymen's Evangelical Association, and the National Civic Federation Movement show us how surely the heaven of righteousness has taken hold upon humanity. The spirit in which these great enterprises are conducted is that of Christian toleration with a warm hand extended for co-operation. We have reason to expect much from them. They are not here to monopolize, but to assist in the world's transformation. It is gratifying to see the place they assign

to the principle of co-operation. If they succeed in carrying out their program as outlined, this century may see accomplished what Tennyson saw in vision—

"When the war drum throbs no longer,
And the battle flags are furled,
In the parliament of man
The federation of the world."

CHAPTER VI.
CHRISTIAN CONDUCT.

"Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things; but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

CHRISTIAN CONDUCT.

Be not overcome of evil, but overcome evil with good.—Rom. xii, 21.

THE remainder of this twelfth chapter of Romans, from the ninth verse, constitutes a treatise on Christian conduct than which I know of nothing finer in literature. Paul reaches his accustomed climax in the last verse of the chapter, when he virtually says to us, "Be not overcome of evil," but by the power of consecration, the efficiency of culture, the momentum of co-operation, and the influence of Christian conduct, "overcome evil with good."

Christian conduct as a factor in the transformation of the world sends us at once to the statements of our Lord: "Ye are the salt of the earth,"—"The light of the world."

It is largely through our spirit as manifested in our conduct, as an agency for Him, that our Lord proposes to enlighten and purify the world until the kingdom of God is established amongst men with saving power. This places a high value upon the individual and necessitates or implies two things.

In the first place, it implies the reception of Christ into the heart and life of the individual; for so long as Christ remains outside of us, though we may respect and admire Him, still we can neither know, nor love, nor serve Him as we ought. "I will come in and sup with you." "Without Me ye can do nothing."

The motive power of the Christian life is "Christ in you the hope of glory." When this incarnation takes place the believer can say with Paul, "I can do all things through Christ which strengtheneth me."

To make us susceptible of the best in-

fluences and responsive to the call of duty, the heart must be changed by the converting grace of God, for only then can the soul see things in their true light. "Since I have known God in a saving manner," said Henry Martyn, "painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind and made it susceptible of impressions from the sublime and beautiful."

Thus do we see that, in a subjective sense, Christ in us lays a basis for all future good. It is what Chalmers calls "The impulsive power of a new affection." But there is also implied the manifestation of Christ. The power of the new life which Christ brings into our hearts is not to remain dormant. It is to be active in our life and conduct. Hence the command, "Work out your salvation." When Christ comes into our lives with saving power, then the love of Christ will constrain us

to work out our salvation in all the beautiful consistencies of Christian life and conduct.

This we are expected to do as Christians in order that the world may see, and feel, and know the power of His transforming grace; for until Christian ideas clothe themselves in a body of conduct they are ghostly, unsubstantial, and comparatively uninfluential things. "Let this mind be in you, which was also in Christ Jesus." "Ambassadors are useful," says Bismarck, "only when filled with the spirit of those who send them, and as crystal reveals the color of the liquid that is in it, so they should represent clearly the mind of their sovereign masters."

As Christians we are the sent ambassadors of Christ, and the only evidence we can give to the world that we have a living faith and the mind of Christ in us is the manifestation of a true, pure, loving life. The spirit of the world and the spirit of

Christ are antagonistic. The one is selfish, the other beneficent; the one says get, the other give. The man who has the spirit or mind of the world in him says, "This is mine to spend upon myself." The man who has the mind of Christ in him says, "This I hold in trust for God to use for the good of others." The mind of the world contends for absolute non-accountable ownership; the mind of Christ allows only stewardship. The one is egoistic, the other altruistic.

Now it is easy to see that civilization under the molding power and guiding hand of Christian love, as manifested in the conduct of Christian people, would renovate the base of society and rear a structure in the image of the heavenly. If Christian sentiment would only put on the conduct that logically follows from its profession, the vices that now weaken and degrade our civilization would rapidly disappear. In speaking of our country's prospects, Dr.

Storrs said, "Our future history is as secure as that of the past if only that moral life remains which was in the founders of these commonwealths, when peril did not frighten or hardship discourage them, and when their daily rude experience took from the Bible a consecration and a gleam."

The best service the friends of Christianity can render to society is to exemplify its spirit and practice its principles; for men will admire it and be made better by it if they can only see the genuine article. I think this was what Christ meant when he said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Christians are the world's Bible, "Living epistles" are they, "known and read of all men." While it is true that the Christian is commanded to come out and be separate from the world, so far as participating with those of the world in their

sinful practices and pleasures is concerned, still he is not to regard himself as being wholly separated from them; for there is a sense in which we owe them certain duties and in which we actually exist for their benefit. For instance, we are exhorted in one place to be diligent in business that we may "walk honestly toward them that are without." We have no right to treat them that are without as though they were outlaws.

Worldly men know little, and care less, about our ecclesiastical polity, or behavior in church, but they are alive to the faithfulness or unfaithfulness with which we discharge our relative duties as Christians. Though they may not be able to sympathize with us in our struggles after a pure life, nevertheless, they know well how to estimate the value of an honest day's work, and they can and do appreciate the merit of a prompt payment. For this reason a dishonest professor of religion gives a

shock to Christian evidences and does more to hinder the progress of Christ's kingdom than years of professing can do to advance it. While on the other hand, the strongest and most incontrovertible evidence that Christianity can produce is to be found in the lives of those who quietly, unostentatiously, and faithfully discharge life's duties; for it is by such that Christ is presented in a worthy, attractive manner toward them that are without. "They are the salt of the earth, the light of the world."

That there are prejudices in the minds of men against Christianity is plain. One of the grave charges which the world prefers against her to-day is that she is wanting in the matter of conformity to her creed. Few, if any, of her enemies have had the temerity to attack her on her ideal side. But they do find fault with us in the manner in which we work out our Christianity. That they have cause for

complaint will hardly be doubted, inasmuch as many professing Christians are not as careful of their influence as they ought to be.

Max Muller once said, when lecturing in Glasgow, that "When he saw all Europe turned into a military camp and the best genius of the nations devoted to training and inventing new machines for killing men, he thought a renewed religion was needed." We do not need a new religion. What we want is, rather, the proof in the Christian life that the old-time religion is still the power of God. When this is manifested, there will be found few advocates of the questionable things regarded by many as evidencing a laxity of Christian conduct. But rather Christ's injunction, "Seek ye first the kingdom of God and His righteousness" will be exemplified in increased attention to the worship of God's house and all official obligations; which will do more to demonstrate the spirit of this

twelfth chapter of Romans and harmonize conduct with Christ than any statement of creed or interpretation of discipline.

The test of concrete Christianity is twofold. First, its effect upon the individual, and second, its effect upon society. The latter is what determines the genuineness of the former. Good men and women live forever. They project themselves down the centuries and thus inspire after generations with something of their faith and fortitude. Elizabeth Fry and John Howard live to-day in the lives of all prison reformers; Bunyan leads our boys and girls through Beulah land, and Dr. Duncan still guards the earnings of the poor in our savings banks. Such men as Moses and Elijah, James and Paul, Huss and Luther, Newell and Judson are still with us in ever-increasing power.

That Christian conduct is a powerful factor in civilization is plain from the fact that it gives momentum and right direction

to those two great moral forces, influence and example. Greatness of character is a communicable attribute. The subtle power of example is contagious. Rome felt it as thousands of martyrs gave up their lives for the Lord Jesus. Mediæval ages felt it as Christian missionaries carried to our ancestors, then savage tribes, the Gospel that became the seed of commonwealths. Germany and England felt its power in the Reformations of Luther and Wesley. This continent felt it as the early Methodist itinerants of hero hearts and martyr faith went forth on their long journeys and shook the depths of forest gloom with their hymns of lofty cheer. The influence of their lives reaches even unto us and teaches us that the Christian religion is not a mere code of laws, or an abstract system, but a living embodiment of goodness which comes to us in human form and offers itself to our eyes as well as our ears.

In an editorial entitled, "Follow me,"

the editor of Zion's Herald made the following sensible remarks: "Saintly lives have always won more followers for Christ than the keenest logic, or the most tender words of persuasion. The Christian in his humility may hesitate to say, 'Follow me,' but after all is it not his example, his influence, his character, his fidelity which tell upon the seeker after truth? Men do not readily yield themselves to argument, to advice, to solicitation; but when they see a beautiful, harmonious, Christlike life, they are drawn to it by a sort of spiritual affinity. Such a life is a center of attraction to all restless, wandering souls which long for the peace and rest of fixed faith and purpose."

These examples of goodness are of infinite value to civilization, inasmuch as they make virtue visible and desirable, and not only rebuke our imperfections, but urge us to the imitation of goodness. The moral law and all the abstract principles of right

are interpreted, fortified, and recommended by the conduct of those who are honest, disinterested, and genuinely Christian. Our reverence for virtue is deepened and strengthened by all that we witness and hear of the beneficence, self-sacrifice, purity, and devotion of the true Christian men and women of society. Men respect realities and will not quarrel with them. Men can not look upon good characters and bad characters, they can not observe the beauty of virtue and the nobility of integrity, and contrast them with the repulsiveness of vice and the downward tendency of unrestrained pleasure without feeling the difference of the principles which they reveal. Thus, as one puts it, "Every good act preaches; every true, pure life is a rampart against evil, and all virtue which is visible in human conduct is an indirect but powerful emphasis to all the arguments that would win men to goodness and warn them from sin."

"When one who holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'T is e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide
That tells us whence his treasures are supplied."

Canon Farrar said: "I would rather that any man should be a Romanist or a Dissenter or a Buddhist or a Mohammedan, so that he were a holy and godly man, than ten times over a member of the most catholic Church that ever existed and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar or in any one form of conscious wickedness a hypocrite or a bad man. Just as a living dog is better than a dead lion, so a good heretic or righteous schismatic may be immeasurably dearer to God and nearer to heaven than a bad Christian whose conduct gives the lie to his creed."

What the world needs to-day is not so much consecrated capital as life preachers

and preaching. It is the most intelligible; for even children can understand it. It is the most incontrovertible; for while men can and do battle with propositions, they can not argue against a true, pure, good life. It is the most constant; for while oral preaching is at best but occasional, life-preaching is perennial. The temple of Zion was magnificently grand, but not of such enduring value to the race as one such life as Ezra, Isaiah, or Paul. In like manner, the glory of the Christian religion is not in the magnificence of her temples or the excellency of her ritual, but in her deeds of usefulness, in her sacrifices for humanity, in the beauty of life and character displayed in her followers. In these things she is most influential, for no one can wholly withstand the moral power of a truly good life, for the simple reason that it is God-inspired. The man who is identified with the cross of Christ is identified with moral omnipotence, or in other words

with the power of God unto salvation. Hence wherever you see a man resenting a bribe as an insult to his manhood; wherever you see a merchant refusing to conform to popular deceptions for gain; wherever you see a merchant refusing to con-
the wicked for reward, or a follower of Jesus glorying in the cross of Christ in spite of taunt or ridicule or persecution, there you behold the manifestation of a higher power than that which moves the world—the power to do right and fear God.

This world has been lifted into a higher plane of thought and life by Christian men who worked when they were weary, who laid aside, for the time being, their own plans and purposes that the cause of God might be given right of way; men who regarded not their lives dear unto them when duty called for service or for sacrifice; men who felt that the world was in moral darkness and that its misery and sin cried aloud for the Christian mission of consolation

and redemption which they were able to give. Such men have taught the world that "Simple duty has no place for fear," and by the very force of their example have "lured" us "to brighter worlds and led the way."

"May every soul that touches ours,
Be it the slightest contact, get therefrom some good,
Some little grace; one kindly thought;
One aspiration yet unfelt; one bit of courage
For the darkening sky; one gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies beyond the gathering
mists;
To make this life worth while, and heaven a surer
heritage."

PART II.



SERMONS.

CHAPTER VII.

THE FATHERHOOD OF GOD AND
THE BROTHERHOOD OF MAN.

"Have we not all one Father? Hath not one God created us?"

"For one is your Master, even Christ; and all ye are brethren."

"I ascend unto my Father and your Father; and to my God, and your God."

"One God and Father of all, who is above all, and through all, and in you all."

"Be in subjection unto the Father of spirits and live."

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

He giveth to all life and breath and all things;
and hath made of one blood all nations of men. Acts
xvii, 25, 26.

If it be true that the brightest gem that ever adorned the finger of beauty or the brow of royalty may be improved by the setting, then, surely, this expression of the great apostle to the Gentiles is greatly enhanced by the historic setting in which we find it. You will remember that just before uttering these sublime truths, Paul had been making a survey of Athens. He had come from treading the courts of the Academy where Plato and Aristotle taught, where Socrates had lived and died, and where the followers of Zeno and Epicurus

were still inculcating the peculiar tenets of their respective schools, when he was suddenly and unexpectedly called upon to expound his own religious views. When he gave utterance to the words of my text, he stood upon the historic Mars' Hill in Athens, the eye of cultured Greece, surrounded by the masterpieces of Grecian art and the memorials of Grecian wisdom. Around him were the manifestations of wonderful genius; the proofs of what man's intellect could achieve. It was a trying hour, but his conduct upon that occasion was characteristic of the man, for he was modest, wise, and dauntless. As he looked around upon the altars of the gods, his quick eye saw in them the evidence of a worshipful spirit in the Athenian in regard to the unseen, and gathering from their own literature Man's true relation to God, he proceeded with wonderful tact, simplicity, and force to enunciate to them those truths of natural religion which reason

could receive and adopt. And then rising to the higher truths of revelation, he preached unto them Jesus and the resurrection. My text, which is an excerpt from his wonderful address, contains two precious doctrines which we will now consider.

In the first place you will notice that we have very clearly presented to us the Fatherhood of God in the words, "He giveth to all life and breath and all things." It is well for us to remember, at the outset, that God is not our Father simply because He created us; for my text assures us that He created the flower and the insect, the beast and the bird as well, but we never think of Him as their Father in the sense in which He is ours. These are the works of His hands; we are His children. It is in a spiritual sense that God is our Father. The very term implies this; for to be a father is to communicate one's own nature and give life to kindred beings. The Scriptures teach us that God is a spirit and that

man was begotten in His image, which must have been spiritual. The idea of Fatherhood gives to Him a paternal relation to man and brings in the elements of feeling and personal interest, for love is the supreme glory of fatherhood. Indeed, it is the verdict of history that in every age and nation of which we have any record the dearest thoughts, the tenderest associations, and the most reverent feelings have ever clustered around the word father. Hence it is as our Father that God comes nearest to men. The Savior recognized this fact; for in one of His parables He shows us a weeping prodigal pressing his face into his father's bosom, heart beating to heart, the one in all the agony of penitence, the other in all the anguish of pitying love. And who shall say that all law was not vindicated when that father kissed away his son's tears and called for music, the best robe, and the fatted calf?

How it dignifies our conception of human

nature to think that the God of boundless worlds and infinite systems is our Father! Indeed, our human fatherhood is but a dim reflection of the Divine; for our best, tenderest, and holiest affections are but shadows of corresponding feelings in the heart of our Heavenly Father, who thinks about us, provides for us, and loves us. Hence we are not surprised to learn that He has pity for the erring, pardon for the guilty, and an immortal life for all who trust and obey him. Inasmuch as He has expended thought, affection, and training upon us, He has, therefore, a right to expect from us filial obedience to His will, and when we fail to render it to Him His heart is grieved; for having created us He is interested in us. Every human soul that fails to reach heaven is the loss of a dear child to God. Knowing, as He does, the value of a human soul, it is not belittling to the Almighty to say that He grieves over such losses. To have any conception of what God's grief

over those who rebel against Him is, it would be necessary for us to purify, magnify, and multiply to an indefinite extent the grief which we feel when our children go astray, for God is Father to the sinner as well as to the saint. I am aware that there are those who claim that we are not God's children until we are adopted into His family, and that none, therefore, but the converted can call Him Father. But I maintain that every man is born into God's family and remains in his Father's house until, like the prodigal, he wills to leave it; for surely from birth to decision every man is safe. Of course, it is well for us to remember, in this connection, that the mere abstract relationship, apart from the fulfillment of the duties involved in it, is of very little value to us. For instance, it is a very little thing for a man to stand in the abstract relation of a citizen in this nation; but it is a very great thing for a

man to fulfill worthily all the duties of citizenship in a country governed as we are. It is a very little thing for a man to stand in the mere abstract relation of a husband or a father; but it is certainly a very great thing for a man to nobly meet the responsibilities that pertain to such relationships. In like manner, the fact that God is the Father of your spirit will neither save nor bless you until that relationship is manifested and proved by a devoted, faithful, obedient life; for it is only to such that God extends an assuring, comforting, gracious sense of his Divine Fatherhood. It is only such who can with grateful, trustful hearts look up and exclaim:

"Father, I know that all my life is portioned out
to me,
And the changes that will surely come I do not fear
to see;
But I ask Thee for a present mind, intent on pleasing
Thee."

If God is the Father of all human spirits, then there is such a thing as a human brotherhood. Once establish the doctrine of God's Fatherhood, and the foundation is laid for the further doctrine of man's brotherhood. This was the method Paul adopted in his address to the Athenians upon the Hill of Mars. The Greeks to whom he spoke believed that the gods were their ultimate ancestors, and hence they divided the human family into two classes—Greeks and Barbarians. This view Paul sought to correct by teaching them that God is our common Father, and that therefore we are all brothers, children of one common parent. His claim was that God "hath made of one blood all nations of men to dwell on all the face of the earth." He further endeavored to show them that God was interested in all men, and that for that reason he commended to each an interest in all. The great aim of the Gospel is to hasten the time

"When all men's good shall be each man's rule
And universal peace,
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the cycle of the golden year."

"He only is a true Christian who has a profound and practical consciousness of the brotherhood of man, whose faith in Christ is so strong that he can see in every drunken outcast a possible saint, in every gambling den a place of prayer, and in every abandoned prostitute a Mary Magdalene. The spirit of Christianity is sympathetic and helpful. It aims to destroy that spirit of selfishness which would say, What to me is a Turk, a Chinaman, or a Patagonian?" Christianity would have every one say with Lowell:

"Where'er a single slave doth pine,
Where'er one man may help another;
Thank God for such a birthright, brother.
That spot of land is thine and mine;
There is the true man's birthplace grand,
For his is a world-wide fatherland."

With Dr. Wm. E. Channing I believe that "war will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ." It was Jesus and His fishermen apostles who first conceived the thought and burned with the enterprise of a world-wide philanthropy. The spirit of universal benevolence and brotherhood which He introduced is fittingly illustrated in the following event: A Hindoo and a New Zealander once met upon the deck of a mission ship. They both had been converted from heathenism, and were therefore brothers in Christ. But they could not speak understandingly to one another. They pointed to their Bibles, shook hands, and smiled upon each other, and that was all that it seemed, in the very nature of things, that they could do. At last a happy thought occurred to the acute mind of the Hindoo, for all at once with sudden joy he exclaimed, "Hallelujah!" Promptly the

New Zealander cried out, "Amen!" Thus do we see that these two words, not found in their own heathen tongues, were to them the beginning of one language and one speech. Indeed, the sympathy of man with man—to weep with them that weep, to bind up the broken hearted, to comfort them that mourn, to act "the good Samaritan," pouring oil and wine into the stranger's wounds as though he were a bosom friend, is a philanthropy based upon the great doctrine of human brotherhood which human minds had never thought of until it was revealed from heaven by the Son of man who came down from heaven. Verily, Christendom is the best defense of Christianity; for nothing else in equal measure has ever taught us how to live

"For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance
And the good that we may do."

Take the Christian conception of our neighbor as given to us by the Lord Himself, and we shall find in it a love which oversteps the limit of race, removes the limit of space, and even transcends the limit of character. "It teaches us that the neighbor whom we should commiserate and help is not simply the poor traveler who has fallen among thieves and been wounded and robbed, but the erring soul who has lost the true way and become entangled in the darkness of sin, the pitiable one who has fallen into the pit of shame; for those who have been smitten by that worst of all strokes and have descended into the darkest of all shadows are as much our neighbors as any others." They are our brothers and sisters, and we can never be relieved from the duty of doing them good when it is in our power to help them. Our neighbor, as defined by the Savior, is not simply the man who is up and doing and who can assist us on our

our way, but the man that is down and whom we can assist to rise. In short, our neighbor, in a true Christian sense, is the man who is in the most need of our sympathy and help, whether his house or farm adjoins ours, or whether he lives miles and miles away. It is by helping him, by going to him and making ourselves neighbors to him, that we fulfill the law of Christ, keep His commandments, and live His life. Upon this Biblical and Christian basis rest all the great religious enterprises of to-day, all the noble reforms of Christendom, all the worthy charities of Christian lands and every benevolent institution. Indeed, our Christian civilization is undergirded and strengthened and upheld by a belief in the Fatherhood of God and the brotherhood of man. He has but very imperfectly studied human nature who does not see that by such helpful, timely ministrations of sympathy and love as those to which I have referred,

"The meanest wretch that ever trod, the deepest sunk
in sin and sorrow,
Might stand erect in self-respect and share the teeming
world to-morrow,
Oppression's heart might be imbued with kindling
drops of loving kindness;
And knowledge pour from shore to shore light on the
eyes of mental blindness,
What might be done, this might be done and more
than this, my suffering brother,
More than the tongue ere said or sung, if men were
wise and loved each other."

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CHAPTER VIII.
ENCOURAGEMENT.

"To him that soweth righteousness shall be a sure reward."

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

"Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom."

"Do good and your reward shall be great."

ENCOURAGEMENT.

Let us not weary in well doing, for in due season we shall reap if we faint not.—Gal. vi, 9.

In this laconic chapter, Paul touches with wonderful clearness and force upon some of the great principles of the Christian religion. In a very felicitous spirit he exhorts his readers to cultivate mutual tolerance and helpfulness, to avoid censoriousness, to be liberal in maintaining their religious teachers, to sow, not to the flesh, but to the spirit, and to persevere in Christian beneficence.

These admonitions are always timely and helpful, and none more so than Christian beneficence. Sin in one form or another repeats before God, age after age, the words of the world's earliest self-seeker,

“Am I my brother’s keeper?” By unduly emphasizing the distinction between mine and thine, men have alienated themselves from each other and introduced all forms of class distinction. In Paul’s day this evil was seen and felt, and hence he had something to say about it, for he believed that the Gospel has to do with man’s private, social, and political life.

In treating this question of Christian beneficence, he was the right man in the right place, inasmuch as he invariably practiced what he preached. The lessons of his voice and pen were enforced with tenfold power by the actions of his daily life. His life of conscious rectitude enabled him to say to those to whom he wrote, “Those things which ye have learned and read and heard and seen in me do, and the very God of peace shall be with you.” As a religious teacher he not only gave them a rule of thought, but he exhibited in his own life a rule of conduct

worthy of their imitation. We see this in his devotion to others, and in his adaptation to all men that he might win them to Christ. "Like a good man out of the good treasure of his heart Saint Paul brought forth good things in thought and life." Such an exhortation comes with stronger force from him than from any other New Testament writer. The admonition of the text is for Christian believers. The apostle is careful to count himself in. "Let *us* not be weary in well-doing" is the significant admonition. The dignity, duty, and destiny of believers is to be found in well-doing, for as he elsewhere expresses it, "We are God's workmanship, created in Christ Jesus unto good works."

The advice given was not intended for a reprimand, for the writer does not even hint that the Galatian Christians are not "abounding unto every good work." He merely suggests by way of exhortation that they become not weary in this life of well

doing. It is an invitation to unite forces and follow the example of the blessed Master "who went about doing good." The prosperity of the Church, the salvation of men, and the glory of God make it necessary for us to embrace every opportunity afforded us to do good. The Christian religion is not an ism, but a life; not a theology, old or new, but a living force within. It is an internal motive power which is ever productive of results. It does not terminate in self. Its emblem is not the sponge which absorbs, but the summer cloud which gives forth. Christ "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works."

The admonition of the text is a needful one. In a world like the one in which we live, there are so many unsettling influences around us that we are apt to become weary, even in a life of uprightness. The causes of weariness in well doing are so numerous

and complex in their operation that we need to be very watchful and very careful. "To do good and communicate forget not," is advice that is always timely and necessary.

There are many things which tend to make well doing wearisome work. There is the friction of life in a world of ungodly tendencies. A life of well doing is the furthest removed from a life of selfishness. To persevere in it, we need a large infusion of the spirit in which Christ regarded man. The Christian who would lead a life of well doing must be able to say with Terence, "I am a man and I have an interest in everything that concerns humanity." He must call nothing that God has made "common or unclean." He must be able to see beneath the vice and cruelty and moral repulsiveness of human society bright jewels which may be won for Christ, immortal souls which may be washed in the blood of the Lamb.

Religion does not place us above the ordinary cares and difficulties of life. Indeed, they often increase and act upon us so as to depress us beyond all measure until, like Job, our patience exhausted, we cry out in despair, "My soul is weary of my life."

Our failures to reach our ideals of the Divine life have a depressing effect upon us. Oftentimes our ideals of the Christian life are so beautiful that they charm our meditation and inspire our purpose. Though advancing we fail to reach them. They are far beyond us, hid away in the infinite bosom of God. In our seasons of meditation we have gazed upon the image of Christ as presented to us in the Gospel and pictured upon our imagination, and in those choice hours we have desired, yea longed to be conformed to His image, that we might be able to do our full share in the transformation of the world. Rising from these day dreams with high hopes and

buoyant spirits, we have gone forth into the world to engage in well doing, only to find that the more intensely we cared for the souls of men, the more were we laid open to a feeling of weariness and depression. If you would know something of the discouragements connected with well doing, go down with some of God's faithful workers into the sickening scenes of discomfort, squalor, and vice into which their work of beneficence takes them, and if you have any eyes to see you will be convinced concerning this matter.

In other work we can, to a large extent, walk by sight and feel the encouraging influence of results. In it we have something to show for what our hands have been doing. In a life of well doing we often have little to show in the line of results. Of course, in feeding the hungry, clothing the naked, and imparting knowledge to the young, there is something in the way of results to be seen. But in seeking to in-

fluence men's hearts through Gospel truth, how often do we feel like crying out with the one of old, "Lord, who hath believed our report, and to whom is Thine arm revealed?" Hence Moses shatters the tables of the law in sad and bitter disappointment; Elijah weeps over the apostasy of Israel, falters beneath his task and cries out in the anguish of his soul, "O Lord, take away my life, for I am not better than my fathers." Paul finds fickleness in his converts and mourns over it; Luther is so sad and disheartened in his work that he sits down and writes in his diary, "If God wishes the Reformation to go on He must come and take it in hand Himself." What wonder that we become discouraged! What wonder that we become faint and weary in our work of well doing when we see all around us men possessed of immortal souls, and yet so besotted, blinded, and hardened by sinful indulgences as to prefer

the slavery of Satan, with its galling yoke, to the light and liberty of the Christian life. It is well for us that we have a Savior who is able to succor us, who because He was in all points tempted like as we are, yet without sin, could say unto us, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." When we think of Christ who, although assailed by slander, contradiction, and ensnaring questions — although betrayed by one disciple, denied by another, and forsaken by all — although blasphemed, scourged, derided, and crucified, went steadily forward in the path of suffering and sacrifice until the perfect work was done, we may well be thankful and very appropriately offer the poet's prayer:

"Lord, should my path through suffering lead,
Forbid it I should e'er repine;
Still let me turn to Calvary, nor heed
My grief, remembering Thine."

This is a very encouraging exhortation, for it has respect unto the recompense of reward. "Let us not be weary in well doing, for in due season we shall reap if we faint not." In the long, weary, painful conflict which Saint Paul heroically waged with superstition, error, and corruption, the flesh must have often felt weak, and the need of some such stimulus as the recompense of reward must have often been apparent. It is even so to-day, for we are apt to become discouraged and weary in well doing. Were it not for this hope, the work of Foreign Missions would be a hopeless undertaking, and would often be given up in despair. The Gospel has been very slow in taking root upon some soils. In Burmah Dr. Judson toiled for seven years before he saw any fruits from his labors. During those years he and his wife observed the sacrament of the Lord's Supper regularly, but they were the only communicants. In some parts of Africa and New

Zealand we find missionaries had to wait even longer than this before the reaping time came, but faithfulness in these cases was abundantly rewarded.

In our home field the worker often finds it very difficult to make any headway. In the early days of the Student Settlement Movement the work seemed more like a forlorn hope than laying foundations for glorious achievements in the near future. When Judge Lindsay took charge of the Juvenile Court in Denver, Colorado, and undertook the task of reforming the city's youthful criminals, it seemed like an impossible undertaking, but his perseverance, and patience, and tact were rewarded, for we are told that in over ninety per cent of the cases he succeeded—a record of which an archangel might well be proud. Then let us not be weary in well doing, for though our paths of usefulness may be obscure, our influence unobserved, and our purposes slowly developed, still if we are



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laboring along right lines, God is with us, and one with God is a majority. Each worker in God's vineyard ought to be able to look up confidently and say:

"Now do I gather strength and hope anew;
For well I know thy patient love perceives
Not what I did, but what I strove to do;
And though the full ripe ears are sadly few,
Thou wilt accept my sheaves."

Then, too, we have encouragement in the thought that if we do not find the results of our Christian service on earth, we will find them in Heaven, for God's word assures us that "Good deeds in this world done are paid beyond the sun."

Then let us spend our lives, not simply for ourselves, but for others. It will enhance our peace and enjoyment here, and fit us for that better life of service and enjoyment beyond. If we would in the future enjoy the reaping season to the full, we must be prepared to make some sacrifices when the cause of the Master makes

the demand in the interest of humanity. None are more stunted in spiritual growth than he who is always thinking about his own Soul's nourishment. Such a person always remains spiritually weak, while he

"Who has good deeds brought well to end,
For him the gloomy forests shine,
The whole world is to him a friend,
And all the earth a diamond mine."

We are traveling in the footsteps of the illustrious of the earth whose type of excellence in things temporal does not by any means satisfy us. Why should we not more than measure up to their standard in things spiritual? Surely it is not an impossible undertaking.

"If only we strive to be pure and true,
To each of us all there will come an hour
When the tree of life will burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

CHAPTER IX.

INTELLIGENT GOODNESS.

"Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."

"Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord."

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

INTELLIGENT GOODNESS.

Gird up the loins of your mind, be sober, and hope to the end.—1 Peter i, 13.

THE Apostle Peter seems always to have cherished, after Pentecost, a very becoming anxiety for the training, development, and self-control of his brethren in Christ. Indeed this, it would seem, was the object Christ had in view when He called him to the apostleship, for in tracing his history you will notice that while he was yet a stranger to the true nature of his Lord's Kingdom, the Savior delivered to him this solemn injunction, "When thou art converted strengthen thy brethren." This charge Peter seems never to have lost sight of, for true to its requirements, he promptly began his ministry, as soon as converted, by preaching a strong Gospel sermon upon the day of Pentecost. We see the same

spirit manifested in his Epistles which are from beginning to end inspirational, hopeful, and helpful. The chapter from which my text is taken is a model in this particular. In the text he calls our attention, by way of exhortation, to three important, necessary things. Let us then, without further introduction, proceed to their consideration, taking them in the order in which they are presented in the text.

We are exhorted in the opening clause to vigorous intelligence, or mental activity, "Gird up the loins of your mind." The Christian religion never has placed and never can place a premium upon sloth. Her invariable injunction to all is this: "Whatsoever thy hand findeth to do, do it with thy might." The words of the text assure us that the intellectual part of our nature is not to be made an exception to this rule. The progressive Christian must stand in the council of the Lord and learn with zeal, for purity of doctrine is no less an essential

than purity of life. The Bible and the Christian religion emphasize culture. Paul, who was a man of vigorous intellect, broad culture, and strong volition, to whose intellectual development three civilizations contributed, had none of that miserable contempt for human learning which characterizes some of the religious fanatics of to-day. He believed that religion was designed to educate the soul, build up the character, develop native qualities, marshal the energies, subject the will, and employ the imagination. He believed that it was through mental processes, largely, that the Holy Spirit works. Hence his exhortation—"Be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." If religion is to give birth, growth, and maturity to our spiritual lives, she must not ignore the intellectual in man. She must not dispense with culture, for that would be to reject her strongest ally.

The point to which Peter especially directs our attention is not so much the need of being educated, but the necessity of keeping the mind always under control, in training and ready for action. This is evident from the figure he employs, "Gird up the loins of your mind." The reference here is to the girded waiter of the ancient world who, when on duty, had his loins girt about, and his long, flowing robes tucked up under his belt, so as to admit of free and prompt movement. When a command for service was given no time was permitted for girding oneself. That had to be done previous to presenting oneself for duty. How aptly this figure applies to the life of the Christian in an intellectual sense. Preparation for service is a necessity in the religious world if we are to be receptive to the truth and competent to detect error. As Bishop Hurst observes, "There is an intimate union between philosophy and theology, and, hence, anything less

than the pursuit and cultivation of a sound philosophy will endanger our theology." Tennyson gives us a beautiful word of advice when he says:

"Hold thou the good : define it well ;
Nor fear Divine philosophy
Should push beyond her mark, and be
Procureess to the lords of hell."

When I look out upon the world to-day and see the mighty conflict that is waging, fierce and strong, between the children of light and the allied forces of evil, I feel, as a Christian man, that

"I dare not sit with loins ungirt and
Staff unlifted ; for death stands too near.
I must be up and doing—yea, each minute ;
The grave gives time for rest when we are in it."

As Christians it becomes us to wage an eternal conflict, not simply with worldliness and moral indifference, but with mental sluggishness in things pertaining to religion. We must emphasize the fact that in

all parts of God's Kingdom fitness is the law of service, and the only law. In the religious world we must study to show ourselves approved unto God, for He can only use our work according to its fitness. Hence, God will not, because He can not in the spiritual world, any more than in the physical, produce grapes from thorns, or figs from thistles. This would be inconsistent, and here we draw the line.

We are also exhorted in the text to be men and women of self-control. In other words, we are to "be sober." There are those in the religious world who would have us believe that to be deeply religious, we must be lost to all self-control. Such a view is sadly out of harmony with the teaching of God's word. If the Bible has any lessons for me in this particular, it is that the true Christian is not volatile, fickle, or fanatical. It expressly declares that "God is not the author of confusion, but of peace as in all the churches of the saints."

When Peter gave us the advice of the text, he spake from experience. His character was very different when he wrote this Epistle, from what it was when he said to Jesus, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" The old impetuosity which prompted him to strike off an ear, and the old forwardness which led him to even rebuke the Savior had been chastened, refined, subdued. There was the same natural temperament, the same sanguine hope, but it was directed, not to self-exaltation and pre-eminence above his brethren, but to the glorious prospects that open to all faithful workers. Naturally an impulsive, hot-headed, rash man, he became through the influence of the Spirit self-poised, calm, and thoughtful. True, he was fervent, but not disorderly; full of high enthusiasm, but free from religious hysteria. Such should every Christian aim to be, for religion consists in a calm, quiet

walk with God. It has, it is true, its emotions which at times are deep and strong, but it is ever orderly and grave. In writing to the Thessalonian believers, Paul could say concerning the conduct of Silas, Timotheus, and himself, "We behaved not ourselves disorderly among you." Paul was a manly Christian, a follower of Jesus, his ideal. In Christ we find beautifully blended the highest refinement and the truest grace. In studying His life among men, we find that He was never commonplace, rude, or vulgar, even to His enemies. If He was severe, He was dignified; if familiar, yet always with becoming reserve. No wonder that Renan, the scholarly skeptic of France, should stand with uncovered head in the presence of the Man of Nazareth. No wonder that Ingersoll, the dashing, eloquent skeptic of America, should join Pilate in saying of the Man, Christ, "I find no fault in Him." Why these acknowledgments? Simply because

in point of behavior Christ is still the world's perfect model. Those who conform their lives to the example He gave while on earth will be the most influential.

A strong man is always stronger for being a thorough gentleman. A good man is better, and his goodness is more highly appreciated, if he observes those minor virtues which refine and beautify the life, for the Word of God assures us that, "Better is he that ruleth his own spirit than he that taketh a city." It is the bane of our own times that the average man is almost sure to underestimate that part of himself which may be termed his personal influence. This is unfortunate, for every man should have an ambition to impress the world and leave it better than he found it. Our influence should and will increase if our characters continue to grow and our conduct improves. If we would enhance our influence and increase our power, we must surrender ourselves completely to the cause of

right and be wise in all our efforts to promote it; for, as a general thing, when the world wants a reliable man, one who is a positive quantity, it almost invariably turns away from the frivolous and the erratic and makes choice of the earnest, self-reliant, forceful, sober man.

"Think truly, and thy thought shall the world's
famine feed;
Speak truly, and thy word shall be a fruitful seed;
Live truly, and thy life shall be a great and noble
creed."

In the last clause of the text we are exhorted to be optimistic Christians, to "hope unto the end." In the theological world Peter is called the apostle of hope, for while Paul emphasizes faith and John love, Peter lays particular stress upon hope. This is greatly to his credit, for hope is a mighty motive power in the lives we live here upon earth. And for him to take it and make it subservient to the building up of Christ's kingdom upon earth was

an undertaking worthy of an apostle. "Gird up the loins of your mind, be sober, and hope unto the end." What a wonderful magic there is in that word hope! What would this world do, what would this life be without it! In the secular world it is the great secret of success and the strongest incentive to enterprise. Annihilate hope and the husbandman would forsake his furrow, the physician his patient, the student his books, the merchant his traffic, and the scientist his crucible. Even Pagan mythology in her vain but beautiful dreams said that when all other divinities fled from the world, hope with her elastic step, beaming countenance, and lustrous attire lingered behind to comfort and bless. How true this has been of religious hope, which has never been absent from the world for a single day! In every period of human history the star of hope has lent its realizing light. I look back to Eden and I see the drooping exiles going forth to an awful

inheritance of pain and labor, but hope is there. To them has been given the promise that the seed of the woman shall bruise the serpent's head. A little further down the centuries I see a solitary pilgrim toiling wearily along amid wild pastoral hills, ignorant of his true destiny, but as he journeys his face is radiant with hope, for he is traveling toward an inheritance—a promised land, where his seed is to become as numerous as the stars that shine above him, or the grains of sand beneath his feet. I follow the course of events on down to the close of a great dispensation and the beginning of a new and glorious era, and I find myself standing upon Mount Calvary, surrounded by a weary world of moral darkness, and I see Him who is the world's hope taken by rude hands and crucified. I see Him taken from the cross and laid in a new tomb of hewn rock, a great stone is rolled to the door, and the greatest earthly power—the Roman govern-

ment—seals the tomb. It seems as if religious hope has perished, for who shall dare to interfere with a Roman seal? A watch of Roman soldiers is placed on guard, and thus they hold their victim. But wait a little. On the morning of the third day a visitant from another world approaches that tomb. At the brightness of his appearing the guards are overpowered, and become as dead men. Without pausing to inquire as to whose authority is being interfered with the seal is broken, the stone is rolled back, and the mighty Conqueror comes forth from His tomb, a glorious victor. I follow Him out to Bethany, and I see Him lift His hands in blessing on His disciples, bidding them go forth to redeem the world, adding this significant promise, "Lo, I am with you always, even unto the end of the days." This is the world's hope, the Christian's anchor.

Shall men of science, art, and philosophy

pursue their way undeterred by successive failures, and shall the Christian become the victim of faintness and despair? Shall they cry out "Excelsior," and we moan out, dolefully, "Ichabod, Ichabod,—the glory has departed?" No, no, it never has been so, and it never shall be. Have they sustaining, inspiring hope? We have more; ours is a conquering, victorious hope. It fills the whole horizon and reaches to the infinite, for it is "Christ in me, the hope of glory."

The executioners may lead Paul forth to be beheaded, or torn to pieces by the wild beasts, but they can not rob him of that hope which anchors his soul to that which is within the veil, or prevent him from saying, "I am now ready to be offered up; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give unto me at that day,

and not unto me only, but unto all them that love His appearing." The Christian's hope is a glorious hope. It is worth something to be able to say, through faith in the Gospel of which the scholarly Paul was not ashamed and the Christ who stood waiting to receive Stephen's spirit, when standing upon the verge of the grave and in the prospect of the dust returning to its dust, "My flesh shall rest in hope." It is worth something to be able to say, "My soul, wait thou only upon God, for my expectation is from Him."

"The wise man, saith the Bible, walks with God,
Surveys far on the endless line of life;
Values his soul: thinks on eternity; both
Worlds considers and provides for both;
With reason's eye his passions guards;
Abstains from evil; lives on hope, on hope the
fruit of faith,
Looks upward: purifies his soul, expands his wings
And mounts into the sky;
Passes beyond the sun and gains his
Father's house, and drinks with angels from the
Fount of bliss."

CHAPTER X.

**THE RESPONSIBILITY OF CITIZEN-
SHIP.**

"Blessed is the nation whose God is the Lord."

"Righteousness exalteth a nation: but sin is a reproach to any people."

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."

"God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."

THE RESPONSIBILITY OF CITIZENSHIP.

Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.—Exodus xviii, 21.

THROUGH assisting a fellow countryman to slay an Egyptian, Moses became a fugitive and fled from justice. The land of Midian became his sanctuary. Here he lived for many years with Jethro, the priest, whose flocks he tended and whose daughter, Zipporah, he married. By this marriage he had two sons, Gershom and Eliezer. One day while keeping his father-in-law's flocks near Mt. Horeb, an angel of the Lord appeared to him out of a burning

bush and gave him instructions to go down into Egypt and liberate his oppressed brethren. In obedience to this command he went back to Egypt, leaving his wife and two sons to be cared for by his father-in-law.

I shall not stop to recount the wonderful things that transpired in Egypt before he was able to effect a deliverance for his oppressed brethren, nor shall I linger to give the details of their triumph at the Red Sea, and their signal victory over Amalek. All these are, no doubt, very familiar to you. It is enough to say that the news of these strange and startling events spread very rapidly over the entire Sinaitic peninsula.

When Jethro heard all that the Lord had done for Moses and learned that the Israelites were encamped before Mount Sinai, he decided to pay Moses a personal visit and at the same time take to him his wife and two sons, who had been left in

his care when he went down into Egypt to help his brethren. When Jethro reached Mount Sinai, he was received by Moses with every token of respect, treated as a superior and made welcome in the camp of Israel. Moses, as might be expected, told him all that God had done for his countrymen, and Jethro, showing no signs of mortification at seeing his former shepherd in such an exalted position, was filled with joy, and said, "Blessed be the Lord who hath delivered you out of the hand of the Egyptian." Owing, no doubt, to the hurried condition of things, Moses had only one day to spend in entertaining his father-in-law; for we are informed by the sacred historian that "On the morrow he sat to judge the people." It would seem that from the time he was accepted as leader by the people, he had considered himself bound to hear and decide all complaints that might arise among them. And so numerous were the cases that were brought

before him that he was compelled to sit from morning until evening. This was by far too heavy a task for any one man to assume in a community numbering millions of souls. And Jethro, who was a man of keen observation and good judgment, seeing that Moses was pursuing a course that would ultimately prove disastrous, took it upon himself to give him some advice in this matter of governing the people. He saw at once that there were enough men in Israel who were sufficiently qualified to execute all the minor governmental functions and that such persons ought to be utilized; for Moses would not only wear himself out with fatigue, but he would also exhaust the patience of the people through inability to attend personally to the number of cases that would be sure to arise among so many. Jethro, therefore, recommended the appointment of subordinate officers to administer justice in all cases of minor importance, reserving only

the more difficult ones for Moses himself to adjust. The kind of men he advised him to appoint for this work were such as are described in my text: "Thou shalt provide out of all the people," said Jethro, "able men, such as fear God, men of truth, hating covetousness." Nor did he wish Moses to act hastily in this matter, for he further remarked, "If thou shalt do this thing and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace." Jethro intended that the whole of this plan should be submitted for God's approval before being adopted, and the fact that Moses, acting upon Jethro's advice, did all that he had been advised to do in this matter is proof positive to me that God was well pleased with the plan, for if not, Moses would never have put it into execution. So much, then, for Jethro's suggestion.

Let me now invite you to consider for a moment some of the features pertaining

to the election of these rulers in Israel, which are, in a measure, analogous to our own form of government. "Thou shalt provide out of *all* the people." From the phraseology of my text, one might infer that Moses went through the camp of Israel and selected such men as he considered best qualified to rule. But this, however, was not the case, for it was not Moses who made the selection, but the people themselves. Moses simply confirmed them. This I infer from Deut. i, 15, where Moses in referring back to this event uses these words, "And I spake unto you at that time, saying, I am not able to bear you myself alone. Take you wise men and understanding men and known among your tribes and I will make them rulers over you. And ye answered me and said, The thing which thou hast spoken is good for us to do." By this we see that the people elected their rulers and Moses simply ratified their choice and installed them in office. Here,

then, was a government, "of the people, by the people, and for the people."

Whether Moses realized it or not, it is nevertheless a fact that we are in a certain sense creatures of law. That is to say, there is a law in our nature which compels us to organize and govern. It was God who placed that law there, and hence it follows that Civil Government has become a trust committed to human society by the Being who created man. Legislation is regarded by some political economists as the most difficult part of human government. This the Israelites had furnished for them by the Supreme Ruler of the universe, who gave them their laws,—laws which are the basis of all wise legislation to-day. Indeed, in the Jewish Theocracy, God was compelled to furnish that people not only with good laws, but with a good system of government. And it is noteworthy that that form of government which God approved was not one which gave general

power, but universal service, the aim of which was "the greatest good of the greatest number," and which, as we have seen, was a government of the people, by the people, and for the people. With this form of government God was well pleased, but when Israel asked for a king He was very much displeased. In Israel, during the time under consideration, the people had the privilege of selecting their rulers, and in this particular our condition is similar, for in America the people rule. Then, too, if their laws were not properly administered, the people were to blame for it; for if improper persons were elected to office, you will readily admit that the disgrace was the people's. In like manner, if the people of this nation elect incompetent, unworthy, or dishonorable men to office, the disgrace will be that of the nation in which such men are permitted to rule; for in this country the responsibility of maintaining good government lies in the hands

that deposit the ballots, and hence, if we are not governed as we ought to be, then we, the people, the voters of the country, are to blame for it. In the case of the Israelites the people were splendidly governed, and the reason, or secret, whichever you may term it, was to be found in the fact that none but good men were eligible to office. Just notice, if you please, the qualifications that were demanded of all candidates for office in the days of Moses. None were eligible to office who could not measure up to a certain standard, and that standard was a very high one. Character and ability were the things that were taken into consideration, and further, let me say, that these things were demanded alike of him who ruled over ten, as well as of him who ruled over a thousand. Let us go back and read the text once more. "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place

such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Here we see that the first prerequisite was ability; for they were, first of all, to be able men. You may think it a little strange that this quality should come first, but, no doubt, Jethro realized that it required men of ability to fill responsible positions. There are hundreds and thousands of men who are honest, upright, and reliable who ought never to be promoted to positions of responsibility, because they have no qualifications whatever for public service. Ordinary powers are not enough to qualify a man to properly represent his fellows in the council chambers of men, for unless a public man has ability, he will not be able to hold the respect of his constituents, if they are at all intelligent. To inspire confidence and deserve promotion, a man must have sagacity and practical discernment. Lacking these, he will be an injury to the

country if raised to an important office. For a man, therefore, to assist in the election of an unqualified ruler is simply to commit a crime against the State. But for a man to allow personal fitness for office to influence his choice, other things being equal, is to make the eternal God the umpire, and in civic affairs it is the way to do His will on earth as it is done in heaven. The man, therefore, who on election day allows whim, caprice, or partizanship to induce him to cast his ballot for an incompetent person when principles are at stake, and right and justice in danger, tampers with a public trust, and is a traitor to the best interest of his country.

But to be an eligible public man in Israel, a person needed more than ability. First, Moses was to see that all the candidates for public office were men of ability. Then from these he was to confirm or install in office such able men as feared God. "Thou shalt provide out of all the people able men,

such as fear God." I said, a moment ago, that piety was not enough to qualify a man for public service. I want to say now that ability, in itself considered, is not a sufficient guarantee that a man's public official life will be what it ought to be. There must be the fear of God linked with ability before a man can measure up to the Bible standard of a ruler, even over ten persons. If an upright, God-fearing, reliable, though incapable man is unfit for public office, which he certainly is, then let me say, with all the emphasis I can give it, that the able, qualified skeptic, or unrighteous person, is a thousand times less qualified, for, unless God is revered by our public men, we can have no security that justice will be done, even by men of the greatest intelligence. If a man has not the fear of God before his eyes, then is it not plain that the more ability he has, the more capable he is to do harm, and the more likely he will be to use it in that way? There is an old

custom in England, which I think is still extant, making it incumbent on the "Judges of Assizes" to preface the opening of their commission in each assize town by attendance at divine service and the hearing of God's Word, preached by a minister of the Gospel. I think this is a wise and profitable custom. The only security we can have for righteous judgment is to be sure that the men who administer it have a proper regard for righteousness. With Thomas Carlyle, I believe it to be "A great truth that human things can not stand upon selfishness, mechanical utilities, economics, and law courts;" for, "if there be not a religious element in the relations of men, then such relations are miserable and doomed to ruin." "The being of a God," says Charnot, "is the guard of the world; the sense of a God is the foundation of civil order: for without this there can be no tie upon the consciences of men." These words have a special application to every

public man and citizen in America. George Washington, in his farewell address, said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these first props of the duties of men and citizens. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar mental structure, reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principles." These words from the father of his country, uttered so long ago, commend themselves to our better judgment to-day. We can have but little faith in the public administration of any man who has no moral principles; for, as has been well said, "If ability is

the engine that drives the ship of State, the fear of God is the helm that guides it clear of the breakers." Passing by truth loving men, which is fully covered in the life of every God-fearing man, let us glance at the last item of my text, "Men who hate covetousness," or as the new revision has it, "Haters of unjust gain." It is always wise to shut out covetous persons from a share in the government, for the tendency of covetousness is to harden the heart and blind the judgment. Where such a spirit is indulged, self is magnified more and more, and the rights of others are not only disregarded, but ignored. The duty of citizenship in a nation and government like ours is a sacred one. We should, and we will, if true men, make our ballots the conscientious expression of our personal convictions. We should ever remember, when making choice of a candidate, that while ability is never to be overlooked, still the greatest importance is placed by him

to whom we owe our first allegiance upon his being a man of character as well as ability. God's command to the citizens of this nation is this: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness;" to govern the people in the interests of righteousness. When such men can be found you can safely trust them; for they will serve as those who have to give an account. If history can be of any service to us in this connection, then its findings may be stated thus: "There is no surer sign of national demoralization, no more certain indication of approaching ruin, than the promotion of the unfit and the unworthy, and there is no healthier symptom than the advancement of the upright and the capable. The questions which every right-thinking man will ask himself before casting his ballot are: Has he ability? Does he fear God so that an oath of office will bind

his conscience? Is he true? Does he hate
unjust gain?

"What constitutes a state?

Not high-raised battlement or labored mound,
Thick wall, or moated gate;
Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No: men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude—
Men who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain;
These constitute a state;
And sovereign law, that state's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill,
Smit by her sacred frown,
The fiend, Dissension, like a vapor sinks;
And e'en the all-dazzling crown
Hides his faint rays, and at her bidding shrinks."

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